

ANTI-NICENE FATHERS

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I. Clement of Rome:

Biography:

Clement is counted as the third bishop of Rome (after the apostles). His predecessors are Linus and Cletus (or Anacletus, or Anencletus), about whom almost nothing is known. They are simply names on a list. Clement is a little more than this, chiefly because he wrote a letter to the Corinthians, which was highly valued by the early church, and has been preserved to the present day.

<http://justus.anglican.org>

CLEMENS ROMANUS, one of the most celebrated names of Christian antiquity, but so overgrown with myths, that it has become next to impossible to lay bare the historical facts which it represents, occurs in all lists of the first Roman bishops, but not always in the same place. There is, indeed, no reason to abandon the oldest tradition of the Church, according to which, Clement was the third bishop of Rome after Peter; only it must be remembered that he was not a bishop in that sense of the word which the monarchical tendency of a later period developed. He was simply one of the most prominent presbyters of the Roman [493] congregation immediately after the post-apostolical age.

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So much for the time in which he lived. With respect to the identity of his person, Irenæus (*l.c.*) makes him a pupil of an apostle; and Origen (*In Joann.* 1, 29), Eusebius (*Hist. Eccl.*, III. 15), Epiphanius (*Hær.*, XXVII. 6), and Jerome (*De Vir. III.*) identify him with the Clement mentioned by Paul (Phil. iv. 3), making him a special pupil of Paul. This supposition Chrysostom carries still further (*Comm. in 1 Tim.*), speaking of Clement as the steady companion of Paul on all his travels; while the Clementine literature, in harmony with its Judeo-Christian (*Particularly Roman Catholic Tradition*) character, brings him in the closest connection with Peter, and makes him his most intimate pupil. These two traditions have been combined in many various ways, all more or less artificial....

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Philippians 4:3

“And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life.”

[a.d. 30-100.] Clement was probably a Gentile and a Roman. He seems to have been at Philippi with St. Paul (a.d. 57) when that first-born of the Western churches was passing through great trials of faith. There, with holy women and others, he ministered to the apostle and to the saints. As this city was a Roman colony, we need not inquire how a Roman happened to be there. He was possibly in some public service, and it is not improbable that he had visited Corinth in those days. From the apostle, and his companion, St. Luke, he had no doubt learned the use of the Septuagint, in which his knowledge of the Greek tongue soon rendered him an adept. His copy of that version, however, does not always agree with the Received Text, as the reader will perceive

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A co-presbyter with Linus and Cletus, he succeeded them in the government of the Roman Church. I have reluctantly adopted the opinion that his Epistle was written near the close of his life, and not just after the persecution of Nero. It is not improbable that Linus and Cletus both perished in that fiery trial, and that Clement's immediate succession to their work and place occasions the chronological difficulties of the period. After the death of the apostles, for the Roman imprisonment and martyrdom of St. Peter seem historical, Clement was the natural representative of St. Paul, and even of his companion, the "apostle of the circumcision; "and naturally he wrote the Epistle in the name of the local church, when brethren looked to them for advice. St. John, no doubt, was still surviving at Patmos or in Ephesus; but the Philippians, whose intercourse with Rome is attested by the visit of Epaphroditus, looked naturally to the surviving friends of their great founder; nor was the aged apostle in the East equally accessible. All roads pointed towards the Imperial City, and started from its *Milliarium Aureum*. But, though Clement doubtless wrote the letter, he conceals his own name, and puts forth the brethren, who seem to have met in council, and sent a brotherly delegation (Chap. lix.). The entire absence of the spirit of Diotrephes (3 John 9), and the close accordance of the Epistle, in humility and meekness, with that of St. Peter (1 Peter 5: 1-5), are noteworthy features. The whole will be found animated with the loving and faithful spirit of St. Paul's dear Philippians, among whom the writer had learned the Gospel.

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The Roman church claims that Clement's letter proves that the popes (although they weren't called by that name for many centuries to come) were already seen as the heads of the whole Christian church. Protestant and Orthodox scholars disagree, saying it was natural for Corinth to turn to one of the largest and most prestigious churches of the day for advice and arbitration.

<http://chi.gospelcom.net>

A 9th-century tradition says he was martyred in the Crimean Chersonesos in 102; earlier authorities say he died a natural death

<http://en.wikipedia.org>

One story about Clement is that he was put to death by being tied to an anchor and thrown into the sea. Accordingly, he is often depicted with an anchor, and many churches in port towns intended to minister chiefly to mariners are named for him.

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...But Irenæus (*I.c.*) mentions Telesphorus as the first martyr among the Roman bishops; and Eusebius (*Hist. Eccl.* III. 34), as well as Jerome (*De Vir. III.*, 15), says that Clement died a natural death in the third year of the reign of Trajan. This leads us to the conclusion that the consul and the bishop, Flavius Clemens and Clemens Romanus, were two different persons; which necessitates the admission that we know nothing of the personal life of Clemens Romanus but its approximate date and the position he occupied in the congregation.

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Conclusion: if Clement was Paul student then he would be present in Rome in mid 60 AD when Paul died. If Clement was the one referenced in Philippians 4:3, then he would have been alive in mid 50 AD when the Philippians letter was written. Assuming he was a young man, mid 20, when he met Paul, then he would have been born around 30 AD. Making Clement living from 30-100 AD, he would have been 70-80 years old. This is consistent with the early historians which write he died of natural causes. Additionally, he would have been familiar with the Corinthians situation, and comfortable in writing a letter to them with advice to their divisions.

Works:

First Epistle of Clement to the Corinthians:

The date of this Epistle has been the subject of considerable controversy. It is clear from the writing itself that it was composed soon after some persecution (chap. i.) which the Roman Church had endured; and the only question is, whether we are to fix upon the persecution under Nero or Domitian. If the former, the date will be about the year 68; if the latter, we must place it towards the close of the first century or the beginning of the second. We possess no external aid to the settlement of this question. The lists of early Roman bishops are in hopeless confusion, some making Clement the immediate successor of St. Peter, others placing Linus, and others still Linus and Anacletus, between him and the apostle. The internal evidence, again, leaves the matter doubtful, though it has been strongly pressed on both sides. The probability seems, on the whole, to be in favour of the Domitian period, so that the Epistle may be dated about a.d. 97

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The letter itself does not carry his name, but is merely addressed from the congregation at Rome to the congregation at Corinth. However, a letter from Corinth to Rome a few decades later refers to "the letter we received from your bishop Clement, which we still read regularly." Other early writers are unanimous in attributing the letter to Clement. Perhaps because this letter made his name familiar, he has had an early anonymous sermon (commonly called *II Clement*) attributed to him, and is a character in some early religious romances (e.g. the *Clementine Recognitions*).

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The epistle is customarily dated to the end of the reign of Domitian (95 or 96 C.E.). In the first sentence of the letter, the author explains that the Roman church has been delayed in turning its attention to the dispute at Corinth by "sudden and repeated misfortunes and hindrances which have befallen us" (1:1). This statement is usually interpreted as an allusion to a persecution through which the church at Rome has just been passing. Since chap. 5 speaks of the Neronian persecution as something long past, the sporadic assaults of Domitian must be meant. But the language of 1:1 is so vague that one may doubt whether it refers to persecution at all (Merrill 1924: 160); and the evidence for a persecution under Domitian is tenuous (Merrill 1924: 148-73). In letters and speeches on concord, one often finds an apologetic formula like that which introduces 1 Clement; it was customary for one who gave advice on concord to excuse his delay by reference to personal or domestic hindrances (e.g., Dio Chrys. *Or.* 40.2; Aelius Aristides *Or.* 24.1; Socratic Ep. 31).

The Anchor Bible Dictionary, v. 1, p. 1060, <http://www.earlychristianwritings.com>

The only genuine work of Clement is the Epistle to the Corinthians already mentioned. Its main object is to restore harmony to the Corinthian church, which had been disturbed by questions apparently concerning discipline rather than doctrine. The bulk of the letter is taken up in enforcing the duties of meekness, humility, submission to lawful authority, and but little attempt is made at the refutation of doctrinal error. Some pains, it is true, are taken to establish the doctrine of the Resurrection; but this subject is not connected by the writer with the disputes, and so much use is made of Paul's Ep. to the Corinthians that we cannot lay much stress on the fact that one of the topics of that epistle is fully treated.

The dissensions are said to have been caused by the arrogance of a few self-willed persons who led a revolt against the authority of the presbyters. Their pride probably rested on their possession of spiritual gifts, and perhaps on the chastity which they practiced. Though pains are taken to show the necessity of a distinction of orders, we cannot infer that this was really questioned by the revolvers; for the charge against them, that they had unwarrantably deposed from the office of presbyter certain who had filled it blamelessly, implies that the office continued to be recognized by them. But this unauthorized deposition naturally led to a schism, and representations made at Rome by some of the persons ill-treated may have led to the letter of Clement. It is just possible that we can name one of these persons.

<http://www.religionfacts.com>

The deposition of certain presbyters is not spoken of as usurpation of the authority of any single person, but of that of the whole body of presbyters. Again, to the writer the "Scriptures" are the books of the O.T.; these he cites most copiously and uses to enforce his arguments. He expressly mentions St. Paul's Ep. to the Corinthians; and twice reminds his hearers of words of our Lord. The way in which he uses the quotations implies the existence of written records recognized by both parties. Besides these, without any formal citation he makes unmistakable use of other N.T. books, chiefly of Heb., but also of Rom. and other Pauline, including the Pastoral epistles, Acts, James, and I. Peter. Still, their authority is not appealed to in the same manner as is that of the O.T. It may be mentioned here that Clement's epistle contains the earliest recognition of the Book of Judith. He quotes also from O.T. apocryphal books or interpolations not now extant

<http://www.religionfacts.com>

Clement of Rome: In his letter to the Corinthians, Clement himself refers to Peter and Paul as the “heroes of our generation”; so it is fairly certain that he was at least a contemporary of these two Apostles. The Letter to the Corinthians is the oldest item of Christian literature, besides the New Testament, for which the dates and position of the author are critically verified. It is addressed to the Christians of Corinth and begins by reminding them of their former holiness. However, the main purposed of the letter was to end the discord among the Corinthian believers. It represents an apparently direct intervention by the bishop of Rome into the affairs of another community, and as such is a significant document for the study of Episcopal power and the role of the bishop of Rome. Clements’s letter is also important because it corroborates Peter’s stay in Rome, Paul’s journey to Spain, and Nero’s persecution of the Christians. Both the distinction between clergy and laity, and the practice of election of bishops are attested to by this letter. A final and rather interesting note about Clements’s letter is that he employs the Egyptian legend of the phoenix (the great bird which burns itself and rises reborn from its ashes) as a symbol of the Resurrection. **The Writings of the Early Church Fathers, page 9, Thomas P. Taaffe, Monarch Press, Inc.**

Other Works Attributed to Clement:

Of the numerous writings which bear the name of Clement, most are evidently spurious, as, for instance, the *Apostolical Constitutions*, and the whole group comprised under the name of the *Clementines*; which articles see. Nor are the two *Epistles on Virginit*y worth a long debate. They were first published by Wetstein as an appendix to his New Testament (1752), But the views of asceticism which they propound, amid the state of ecclesiastical development to which they refer, show that they belong to a much later period... The two *Epistles to the Corinthians*, on the contrary, especially the first, belong among the most important documents of Christian antiquity still extant

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The so-called second Epistle of Clement is now known to be the work of another, and has been relegated to another place in this series

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Writings:

The First Epistle of Clement to the Corinthians¹

Chapter I.-The Salutation. Praise of the Corinthians Before the Breaking Forth of Schism Among Them.

The Church of God which sojourns at Rome, to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied. Owing, dear brethren, to the sudden and successive calamitous events which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us;² and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury.³ For who ever dwelt even for a short time among you, and did not find your faith to be as fruitful of virtue as it was firmly established?⁴ Who did not admire the sobriety and moderation of your godliness in Christ? Who did not proclaim the magnificence of your habitual hospitality? And who did not rejoice over your perfect and well-grounded knowledge? For ye did all things without respect of persons, and walked in the commandments of God, being obedient to those who had the rule over you, and giving all fitting honour to the presbyters among you. Ye enjoined young men to be of a sober and serious mind; ye instructed your wives to do all things with a blameless, becoming, and pure conscience, loving their husbands as in duty bound; and ye taught them that, living in the rule of obedience, they should manage their household affairs becomingly, and be in every respect marked by discretion.

Chapter II.-Praise of the Corinthians Continued.

Moreover, ye were all distinguished by humility, and were in no respect puffed up with pride, but yielded obedience rather than extorted it,⁵ and were more willing to give than to receive.⁶ Content with the provision which God had made for you, and carefully attending to His words, ye were inwardly filled⁷ with His doctrine, and His sufferings were before your eyes. Thus a profound and abundant peace was given to you all, and ye had an insatiable desire for doing good, while a full outpouring of the Holy Spirit was upon you all. Full of holy designs, ye did, with true earnestness of mind and a godly confidence, stretch forth your hands to God Almighty, beseeching Him to be merciful unto you, if ye had been guilty of any involuntary transgression. Day and night ye were anxious for the whole brotherhood,⁸ that the number of God's elect might be saved with mercy and a good conscience.⁹ Ye were sincere and uncorrupted, and forgetful of injuries between one *another*. Every kind of faction and schism was abominable in your sight. Ye mourned over the transgressions of your neighbours: their deficiencies you deemed your own. Ye never grudged any act of kindness, being "ready to every good work."¹⁰ Adorned by a thoroughly virtuous and religious life, ye did all things in the fear of God. The commandments and ordinances of the Lord were written upon the tablets of your hearts.¹¹

Chapter III.-The Sad State of the Corinthian Church After Sedition Arose in It from Envy and Emulation.

Every kind of honour and happiness¹² was bestowed upon you, and then was fulfilled that which is written, "My beloved did eat and drink, and was enlarged and became fat, and kicked."¹³ Hence flowed emulation and envy, strife and sedition, persecution and disorder, war and captivity. So the worthless rose up against the honoured, those of no reputation against such as were renowned, the foolish against the wise, the young against those advanced in years. For this reason righteousness and peace are now far departed from you, inasmuch as every one abandons the fear of God, and is become blind in His faith,¹⁴ neither walks in the ordinances of His appointment, nor acts a part becoming a Christian,¹⁵ but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world.¹⁶

Chapter IV.-Many Evils Have Already Flowed from This Source in Ancient Times.

For thus it is written: "And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is thy countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him."¹⁷ Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother.¹⁸ Envy made Joseph be persecuted unto death, and to come into bondage.¹⁹ Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, "Who made thee a judge or a ruler over us? wilt thou kill me, as thou didst kill the Egyptian yesterday?"²⁰ On account of envy, Aaron and Miriam had to make their abode without the camp.²¹ Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God's servant Moses.²² Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel.²³

Chapter V.-No Less Evils Have Arisen from the Same Source in the Most Recent Times. The Martyrdom of Peter and Paul.

But not to dwell upon ancient examples, let us come to the most recent spiritual heroes.²⁴ Let us take the noble examples furnished in our own generation. Through envy and jealousy, the greatest and most righteous pillars [of the Church] have been persecuted and put to death.²⁵ Let us set before our eyes the illustrious²⁶ apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity,²⁷ compelled²⁸ to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west,²⁹ and suffered martyrdom under the prefects.³⁰ Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.

Chapter VI.-Continuation. Several Other Martyrs.

To these men who spent their lives in the practice of holiness, there is to be added a great multitude of the elect, who, having through envy endured many indignities and tortures, furnished us with a most excellent example. Through envy, those women, the Danaids³¹ and Dircae, being persecuted, after they had suffered terrible and unspeakable torments, finished the course of their faith with steadfastness,³² and though weak in body, received a noble reward. Envy has alienated wives from their husbands, and changed that saying of our father Adam, "This is now bone of my bones, and flesh of my flesh."³³ Envy and strife have overthrown great cities and rooted up mighty nations.

Chapter VII.-An Exhortation to Repentance.

These things, beloved, we write unto you, not merely to admonish you of your duty, but also to remind ourselves. For we are struggling on the same arena, and the same conflict is assigned to both of us. Wherefore let us give up vain and fruitless cares, and approach to the glorious and venerable rule of our holy calling. Let us attend to what is good, pleasing, and acceptable in the sight of Him who formed us. Let us look steadfastly to the blood of Christ, and see how precious that blood is to God,³⁴ which, having been shed for our salvation, has set the grace of repentance before the whole world. Let us turn to every age that has passed, and learn that, from generation to generation, the Lord has granted a place of repentance to all such as would be converted unto Him. Noah preached repentance, and as many as listened to him were saved.³⁵ Jonah proclaimed destruction to the Ninevites,³⁶ but they, repenting of their sins, propitiated God by prayer, and obtained salvation, although they were aliens [to the covenant] of God.

Chapter VIII.-Continuation Respecting Repentance.

The ministers of the grace of God have, by the Holy Spirit, spoken of repentance; and the Lord of all things has himself declared with an oath regarding it, "As I live, saith the Lord, I desire not the death of the sinner, but rather his repentance;"³⁷ adding, moreover, this gracious declaration Repent O house of Israel, of your iniquity.³⁸ Say to the children of My people, Though your sins reach from earth to heaven, I and though they be redder³⁹ than scarlet, and blacker than sackcloth, yet if ye turn to Me with your whole heart, and say, Father! I will listen to you, as to a holy⁴⁰ people." And in another place He speaks thus: "Wash you, and become clean; put away the wickedness of your souls from before mine eyes; cease from your evil ways, and learn to do well; seek out judgment, deliver the oppressed, judge the fatherless, and see that justice is done to the widow; and come, and let us reason together. He declares, Though your sins be like crimson, I will make them white as snow; though they be like scarlet, I will whiten them like wool. And if ye be willing and obey Me, ye shall eat the good of the land; but if ye refuse, and will not hearken unto Me, the sword shall devour you, for the mouth of the Lord hath spoken these things."⁴¹ Desiring, therefore, that all His beloved should be partakers of repentance, He has, by His almighty will, established [these declarations].

Chapter IX.-Examples of the Saints.

Wherefore, let us yield obedience to His excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labours,⁴² and strife, and envy, which leads to death, let us turn and have recourse to His compassions. Let us steadfastly contemplate those who have perfectly ministered to His excellent glory. Let us take (for instance) Enoch, who, being

found righteous in obedience, was translated, and death was never known to happen to him.⁴³ Noah, being found faithful, preached regeneration to the world through his ministry; and the Lord saved by him the animals which, with one accord, entered into the ark.

Chapter X.-Continuation of the Above.

Abraham, styled "the friend,"⁴⁴ was found faithful, inasmuch as he rendered obedience to the words of God. He, in the exercise of obedience, went out from his own country, and from his kindred, and from his father's house, in order that, by forsaking a small territory, and a weak family, and an insignificant house, he might inherit the promises of God. For God said to him, "Get thee out from thy country, and from thy kindred, and from thy father's house, into the land which I shall show thee. And I will make thee a great nation, and will bless thee, and make thy name great, and thou shall be blessed. And I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed."⁴⁵ And again, on his departing from Lot, God said to him. "Lift up thine eyes, and look from the place where thou now art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, [so that] if a man can number the dust of the earth, then shall thy seed also be numbered."⁴⁶ And again [the Scripture] saith, "God brought forth Abram, and spake unto him, Look up now to heaven, and count the stars if thou be able to number them; so shall thy seed be. And Abram believed God, and it was counted to him for righteousness."⁴⁷ On account of his faith and hospitality, a son was given him in his old age; and in the exercise of obedience, he offered him as a sacrifice to God on one of the mountains which He showed him.⁴⁸

Chapter XI.-Continuation. Lot.

On account of his hospitality and godliness, Lot was saved out of Sodome when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those that hope in Him, but gives up such as depart from Him to punishment and torture.⁴⁹ For Lot's wife, who went forth with him, being of a different mind from himself and not continuing in agreement with him [as to the command which had been given them], was made an example of, so as to be a pillar of salt unto this day.⁵⁰ This was done that all might know that those who are of a double mind, and who distrust the power of God, bring down judgment on themselves⁵¹ and become a sign to all succeeding generations.

Chapter XII.-The Rewards of Faith and Hospitality. Rahab.

On account of her faith and hospitality, Rahab the harlot was saved. For when spies were sent by Joshua, the son of Nun, to Jericho, the king of the country ascertained that they were come to spy out their land, and sent men to seize them, in order that, when taken, they might be put to death. But the hospitable Rahab receiving them, concealed them on the roof of her house under some stalks of flax. And when the men sent by the king arrived and said "There came men unto thee who are to spy out our land; bring them forth, for so the king commands," she answered them, "The two men whom ye seek came unto me, but quickly departed again and are gone," thus not discovering the spies to them. Then she said to the men, "I know assuredly that the Lord your God hath given you this city, for the fear and dread of you have fallen on its inhabitants. When therefore ye shall have taken it, keep ye me and the house of my father in safety." And they said to her, "It shall be as thou hast spoken to us. As soon, therefore, as thou knowest that we are at hand, thou shall gather all thy family under thy roof, and they shall be preserved, but all that are found outside of thy dwelling shall perish."⁵² Moreover, they gave her a sign to this effect, that she should hang forth from her house a scarlet thread. And thus they made it manifest that redemption should flow through the blood of the Lord to all them that believe and hope in God.⁵³ Ye see, beloved, that there was not only faith, but prophecy, in this woman.

Chapter XIII.-An Exhortation to Humility.

Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings; and let us act according to that which is written (for the Holy Spirit saith, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; but let him that glorieth glory in the Lord, in diligently seeking Him, and doing judgment and righteousness"⁵⁴), being especially mindful of the words of the Lord Jesus which He spake, teaching us meekness and long-suffering. For thus He spoke: "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you."⁵⁵ By this precept and by these rules let us establish ourselves, that we walk with all humility in obedience to His holy words. For the holy word saith, "On whom shall I look, but on him that is meek and peaceable, and that trembleth at My words?"⁵⁶

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**Chapter XXIII.-Be Humble, and Believe that Christ Will Come Again.**

The all-merciful and beneficent Father has bowels [of compassion] towards those that fear Him, and kindly and lovingly bestows His favours upon those who come to Him with a simple mind. Wherefore let us not be double-minded; neither let our soul be lifted<sup>97</sup> up on account of His exceedingly great and glorious gifts. Far from us be that which is written, "Wretched are they who are of a double mind, and of a doubting heart; who say, These things we have heard even in the times of our fathers; but, behold, we have grown old, and none of them has happened unto us."<sup>98</sup> Ye foolish ones! compare yourselves to a tree: take [for instance] the vine. First of all, it sheds its leaves, then it buds, next it puts forth leaves, and then it flowers; after that comes the sour grape, and then follows the ripened fruit. Ye perceive how in a little time the fruit of a tree comes to maturity. Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, "Speedily will He come, and will not tarry;"<sup>99</sup> and, "The Lord shall suddenly come to His temple, even the Holy One, for whom ye look."<sup>100</sup>

**Chapter XXIV.-God Continually Shows Us in Nature that There Will Be a Resurrection.**

Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits<sup>101</sup> by raising Him from the dead. Let us contemplate, beloved, the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day [again] departs, and the night comes on. Let us behold the fruits [of the earth], how the sowing of grain takes place. The sower<sup>102</sup> goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved.

**Chapter XXV.-The Phoenix an Emblem of Our Resurrection.**

Let us consider that wonderful sign [of the resurrection] which takes place in Eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phoenix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five hundredth year was completed.<sup>103</sup>

**Chapter XXVI.-We Shall Rise Again, Then, as the Scripture Also Testifies.**

Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those that have piously served Him in the assurance of a good faith, when even by a bird He shows us the mightiness of His power to fulfil His promise?<sup>104</sup> For [the Scripture] saith in a certain place, "Thou shalt raise me up, and I shall confess unto Thee;"<sup>105</sup> and again, "I laid me down, and slept; I awaked, because Thou art with me;"<sup>106</sup> and again, Job says, "Thou shalt raise up this flesh of mine, which has suffered all these things."<sup>107</sup>

**Chapter XXVII.-In the Hope of the Resurrection, Let Us Cleave to the Omnipotent and Omniscient God.**

Having then this hope, let our souls be bound to Him who is faithful in His promises, and just in His judgments. He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie.<sup>108</sup> Let His faith therefore be stirred up again within us, and let us consider that all things are nigh unto Him. By the word of His might<sup>109</sup> He established all things, and by His word He can overthrow them. "Who shall say unto Him, What hast thou done? or, Who shall resist the power of His strength?"<sup>110</sup> When and as He pleases He will do all things, and none of the things determined by Him shall pass away.<sup>111</sup> All things are open before Him, and nothing can be hidden from His counsel. "The heavens<sup>112</sup> declare the glory of God, and the firmament showeth His handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. And there are no words or speeches of which the voices are not heard."<sup>113</sup>

**Chapter XXVIII.-God Sees All Things: Therefore Let Us Avoid Transgression.**

Since then all things are seen and heard [by God], let us fear Him, and forsake those wicked works which proceed from evil desires;<sup>114</sup> so that, through His mercy, we may be protected from the judgments to come. For whither can any of us flee from His mighty hand? Or what world will receive any of those who run away from Him? For the Scripture saith in a certain place, "Whither shall I go, and where shall I be hid from Thy presence? If I ascend into heaven, Thou art there; if I go away even to the uttermost parts of the earth, there is Thy right hand; if I make my bed in the abyss, there is Thy Spirit."<sup>115</sup> Whither, then, shall any one go, or where shall he escape from Him who comprehends all things?

**Chapter XXIX.-Let Us Also Draw Near to God in Purity of Heart.**

Let us then draw near to Him with holiness of spirit, lifting up pure and undefiled hands unto Him, loving our gracious and merciful Father, who has made us partakers in the blessings of His elect.<sup>116</sup> For thus it is written, "When the Most High divided the nations, when He scattered<sup>117</sup> the sons of Adam, He fixed the bounds of the nations according to the number of the angels of God. His people Jacob became the portion of the Lord, and Israel the lot of His inheritance."<sup>118</sup> And in another place [the Scripture] saith, "Behold, the Lord taketh unto Himself a nation out of the midst of the nations, as a man takes the first-fruits of his threshing-floor; and from that nation shall come forth the Most Holy."<sup>119</sup>

**Chapter XXX.-Let Us Do Those Things that Please God, and Flee from Those He Hates, that We May Be Blessed.**

Seeing, therefore, that we are the portion of the Holy One, let us do all those things which pertain to holiness, avoiding all evil-speaking, all abominable and impure embraces, together with all drunkenness, seeking after change,<sup>120</sup> all abominable lusts, detestable adultery, and execrable pride. "For God," saith [the Scripture], "resisteth the proud, but giveth grace to the humble."<sup>121</sup> Let us cleave, then, to those to whom grace has been given by God. Let us clothe ourselves with concord and humility, ever exercising self-control, standing far off from all whispering and evil-speaking, being justified by our works, and not our words. For [the Scripture] saith, "He that speaketh much, shall also hear much in answer. And does he that is ready in speech deem himself righteous? Blessed is he that is born of woman, who liveth but a short time: be not given to much speaking."<sup>122</sup> Let our praise be in God, and not of ourselves; for God hateth those that commend themselves. Let testimony to our good deeds be borne by others, as it was in the case of our righteous forefathers. Boldness, and arrogance, and audacity belong to those that are accursed of God; but moderation, humility, and meekness to such as are blessed by Him.

**Chapter XXXI.-Let Us See by What Means We May Obtain the Divine Blessing.**

Let us cleave then to His blessing, and consider what are the means<sup>123</sup> of possessing it. Let us think<sup>124</sup> over the things which have taken place from the beginning. For what reason was our father Abraham blessed? was it not because he wrought righteousness and truth through faith?<sup>125</sup> Isaac, with perfect confidence, as if knowing what was to happen,<sup>126</sup> cheerfully yielded himself as a sacrifice<sup>127</sup> Jacob, through reason<sup>128</sup> of his brother, went forth with humility from his own land, and came to Laban and served him; and there was given to him the sceptre of the twelve tribes of Israel.

**Chapter XXXII.-We are Justified Not by Our Own Works, But by Faith.**

Whosoever will candidly consider each particular, will recognise the greatness of the gifts which were given by him.<sup>129</sup> For from him<sup>130</sup> have sprung the priests and all the Levites who minister at the altar of God. From him also [was descended] our Lord Jesus Christ according to the flesh.<sup>131</sup> From him [arose] kings, princes, and rulers of the race of Judah. Nor are his other tribes in small glory, inasmuch as God had promised, "Thy seed shall be as the stars of heaven."<sup>132</sup> All these, therefore, were highly honoured, and made great, not for their own sake, or for their own works, or for the righteousness which they wrought, but through the operation of His will. And we, too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory for ever and ever. Amen.

## II. Ignatius:

### Biography:

Ignatius, who also called himself **Theophorus** ("bearer of God"), was most likely a disciple of the Apostle John <http://en.wikipedia.org>

After the Apostles, Ignatius was the second bishop of Antioch in Syria. His predecessor, of whom little is known, was named Euodius. Whether he knew any of the Apostles directly is uncertain. Little is known of his life except for the very end of it. Early in the second century (perhaps around 107 AD, during the reign of the Emperor Trajan), he was arrested by the Imperial authorities, condemned to death, and transported to Rome to die in the arena. By thus dealing with a leader, the rulers hoped to terrify the rank and file. Instead, Ignatius took the opportunity to encourage them, speaking to groups of Christians at every town along the way. When the prison escort reached the west coast of Asia Minor, it halted before taking ship, and delegations from several Asian churches were able to visit Ignatius, to speak with him at length, to assist him with items for his journey, and to bid him an affectionate farewell and commend him to the grace of God. In response he wrote seven letters that have been preserved: five to congregations that had greeted him, in mass or by delegates (Ephesians, Magnesians, Trallians, Philadelphians, and Smyrnaeans), one to the congregation that would greet him at his destination (Romans), and one to Polycarp, Bishop of Smyrna and disciple of the Apostle John.

<http://elvis.rowan.edu>

Supposing the letters of Ignatius and the account of his martyrdom to be authentic, we learn from them that he voluntarily presented himself before Trajan at Antioch, the seat of his bishopric, when that prince was on his first expedition against the Parthians and Armenians (AD 107); and on professing himself a Christian, was condemned to the wild beasts. After a long and dangerous voyage he came to Smyrna, of which Polycarp was bishop, and thence wrote his four Epistles to the Ephesians, the Magnesians, the Trallians, and the Romans. From Smyrna he came to Troas and tarrying there a few days, he wrote to the Philadelphians, the Smyrnaenas, and Polycarp. He then came on to Neapolis, and passed through the whole of Macedonia. Finding a ship at Dyrrachium in Epirus, about to sail into Italy, he embarked and crossing the Adriatic, was route to Rome, where he perished on the 20th of December 107, or, as some think, who deny a twofold expedition of Trajan against the Parthians, on the same day of the year AD 116.

Ante-Nicene Fathers, edited by Alexander Roberts, DD & James Donaldson, LLD

### Works:

**Ignatius of Antioch:** The letters of Ignatius, Bishop of Antioch, who, like Clement, lived during the latter part of the first century, give us an adequate idea of the character of the Christian church at this time. His letters attest to the existence of strong controversies in the early church. Ignatius affirms the notion of the church as a collective body, unified and made vital by Christ. He is a critical witness to the hierarchical structure of the Apostolic church, although this has been a much disputed point. The bishop of Antioch projects a mystical notion of martyrdom as the full participation in the life of Christ, and was himself probably devoured by wild beasts in 110 AD for his beliefs. Ignatius insisted on the reality of the sufferings of Christ, and took this as an authentic sign that Christ was truly human. He is one of the first defenders of the full humanity of Jesus.

The Early Church Fathers by Thomas P. Taaffe

Themes with which he is chiefly concerned are (1) the importance of maintaining Christian unity in love and sound doctrine (with warnings against factionalism and against the heresy of Docetism -- the belief that Christ was not fully human and did not have a material body or really suffer and die), (2) the role of the clergy as a focus of Christian unity, (3) Christian martyrdom as a glorious privilege, eagerly to be grasped.

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### **Epistles:**

- One to the Ephesians
- One to the Magnesians
- One to the Trallians
- One to the Romans
- One to the Philadelphians
- One to the Smyrnaeans
- One to PolyCarp

### **Considered Spurious**

- One to the Virgin Mary
- Two to the Apostle John
- One to Mary of
- Cassobelae
- One to the Tarsians
- One to the Antiochians

- One to the Hero, a deacon of Antioch
- One to the Philippians

### **Syriac Version:**

- One to Polycarp
- One to Ephesians
- One to Romans



There are, in all, fifteen Epistles which bear the name of Ignatius. The first three (of the Spurious) exist only in Latin: all the rest are in Greek. It is not the universal opinion of critics, that the last eight of these professedly Ignatian letters are spurious. They bear in themselves indubitable proofs of being the production of a later age than that in which Ignatius lived. Neither Eusebius nor Jerome makes the least reference to them; and they are now by common consent set aside as forgeries, which are at various dates, and to serve special purposes, put forth under the name of the celebrated Bishop of Antioch. ... Of the seven Epistles which are acknowledged by Eusebius, we possess two Greek recensions, a shorter and a longer. It is plain that one or the other of these exhibits are corrupt text, and scholars have for the most part agreed to accept the shorter form as representing the genuine letters of Ignatius.... Although the shorter form of the Ignatian letters had been generally accepted in preference to the longer, there was still a pretty prevalent opinion among scholars, that even it could not be regarded as absolutely free from interpolation, or as of undoubted authenticity.... But a totally different aspect was given to the question by the discovery of a Syriac version of the three of these Epistles... There are still those who hold that the balance of argument is in favor of the shorter Greek, as against these Syriac Epistles. They regard the latter as an epitome of the former, and think that the harshness which, according to them, exists in the sequence of thoughts and sentences, clearly shows that this is the case.

Ante-Nicene Fathers, edited by Alexander Roberts, DD & James Donaldson, LLD

### Writings:

Epistles to Ephesians (Unity with the Bishop), Romans (Catholic Church, Martyr), Philadelphians (one Eucharist), Smyrnaeans (Docetism/ Gnostic)

## The Epistle of Ignatius to the Ephesians

### Shorter and Longer Versions

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*Ignatius, who is also called Theophorus, to the Church which is at Ephesus, in Asia, deservedly most happy, being blessed in the greatness and fulness of God the Father, and predestinated before the beginning<sup>1</sup> of time, that it should be always for an enduring and unchangeable glory, being united<sup>2</sup> and elected through the true passion by the will of the Father, and Jesus Christ, our God: Abundant happiness through Jesus Christ, and His undefiled grace.*

#### **Chapter I.-Praise of the Ephesians.**

I have become acquainted with your name, much-beloved in God, which ye have acquired by the habit of righteousness, according to the faith and love in Jesus Christ our Saviour. Being the followers<sup>6</sup> of God, and stirring up<sup>7</sup> yourselves by the blood of God, ye have perfectly accomplished the work which was beseeching to you. For, on hearing that I came bound from Syria for the common name and hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciple of Him "who gave Himself for us, an offering and sacrifice to God,"<sup>8</sup> [ye hastened to see me<sup>9</sup>]. I received, therefore,<sup>10</sup> your whole multitude in the name of God, through Onesimus, a man of inexpressible love,<sup>11</sup> and your bishop in the flesh, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. And blessed be He who has granted unto you, being worthy, to obtain such an excellent bishop.

#### **Chapter II.-Congratulations and Entreaties.**

As to my fellow-servant Burrhus, your deacon in regard to God and blessed in all things,<sup>17</sup> I beg that he may continue longer, both for your honour and that of your bishop. And Crocus also, worthy both of God and you, whom I have received as the manifestation<sup>18</sup> of your love, hath in all things refreshed<sup>19</sup> me, as the Father of our Lord Jesus Christ shall also refresh<sup>20</sup> him; together with Onesimus, and Burrhus, and Euplus, and Fronto, by means of whom, I have, as to love, beheld all of you. May I always have joy of you, if indeed I be worthy of it. It is therefore befitting that you should in every way glorify Jesus Christ, who hath glorified you, that by a unanimous obedience "ye may be perfectly joined together in the same mind, and in the same judgment, and may all speak the same thing concerning the same thing,"<sup>21</sup> and that, being subject to the bishop and the presbytery, ye may in all respects be sanctified.

#### **Chapter III.-Exhortations to Unity.**

I do not issue orders to you, as if I were some great person. For though I am bound for the name [of Christ], I am not yet perfect in Jesus Christ. For now I begin to be a disciple, and I speak to you as fellow-disciples with me. For it was needful for me to have been stirred up by you in faith, exhortation, patience, and long-suffering. But inasmuch as love suffers me not to be silent in regard to you, I have therefore taken<sup>27</sup> upon me first to exhort you that ye would all run together in accordance with the will of God. For even Jesus Christ, our inseparable life, is the [manifested] will of the Father; as also bishops, settled everywhere to the utmost bounds [of the earth], are so by the will of Jesus Christ.

**Chapter IV.-The Same Continued.**

Wherefore it is fitting that ye should run together in accordance with the will of your bishop, which thing also ye do. For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp. Therefore in your concord and harmonious love, Jesus Christ is sung. And do ye, man by man, become a choir, that being harmonious in love, and taking up the song of God in unison, ye may with one voice sing to the Father through Jesus Christ, so that He may both hear you, and perceive by your works that ye are indeed the members of His Son. It is profitable, therefore, that you should live in an unblameable unity, that thus ye may always enjoy communion with God.

**Chapter V.-The Praise of Unity.**

For if I in this brief space of time, have enjoyed such fellowship with your bishop-I mean not of a mere human, but of a spiritual nature-how much more do I reckon you happy who are so joined to him as the Church is to Jesus Christ, and as Jesus Christ is to the Father, that so all things may agree in unity! Let no man deceive himself: if any one be not within the altar, he is deprived of the bread of God. For if the prayer of one or two possesses<sup>34</sup> such power, how much more that of the bishop and the whole Church! He, therefore, that does not assemble with the Church, has even<sup>35</sup> by this manifested his pride, and condemned himself. For it is written, "God resisteth the proud."<sup>36</sup> Let us be careful, then, not to set ourselves in opposition to the bishop, in order that we may be subject to God.

**Chapter VI.-Have Respect to the Bishop as to Christ Himself.**

Now the more any one sees the bishop keeping silence,<sup>43</sup> the more ought he to revere him. For we ought to receive every one whom the Master of the house sends to be over His household,<sup>44</sup> as we would do Him that sent him. It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord Himself. And indeed Onesimus himself greatly commends your good order in God, that ye all live according to the truth, and that no sect<sup>45</sup> has any dwelling-place among you. Nor, indeed, do ye hearken to any one rather than to Jesus Christ speaking in truth.

**Chapter VII.-Beware of False Teachers.**

For some are in the habit of carrying about the name [of Jesus Christ] in wicked guile, while yet they practise things unworthy of God, whom ye must flee as ye would wild beasts. For they are ravening dogs, who bite secretly, against whom ye must be on your guard, inasmuch as they are men who can scarcely be cured. There is one Physician who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God; first possible and then impossible,<sup>-50</sup> even Jesus Christ our Lord.

**Chapter VIII.-Renewed Praise of the Ephesians.**

Let not then any one deceive you, as indeed ye are not deceived, inasmuch as ye are wholly devoted to God. For since there is no strife raging among you which might distress you, ye are certainly living in accordance with God's will. I am far inferior to you, and require to be sanctified by your Church of Ephesus, so renowned throughout the world. They that are carnal cannot do those things which are spiritual, nor they that are spiritual the things which are carnal; even as faith cannot do the works of unbelief, nor unbelief the works of faith. But even those things which ye do according to the flesh are spiritual; for ye do all things in Jesus Christ.

**Chapter IX.-Ye Have Given No Heed to False Teachers.**

Nevertheless, I have heard of some who have passed on from this to you, having false doctrine, whom ye did not suffer to sow among you, but stopped your ears, that ye might not receive those things which were sown by them, as being stones<sup>58</sup> of the temple of the Father, prepared for the building of God the Father, and drawn up on high by the instrument of Jesus Christ, which is the cross,<sup>59</sup> making use of the Holy Spirit as a rope, while your faith was the means by which you ascended, and your love the way which led up to God. Ye, therefore, as well as all your fellow-travellers, are God-bearers, temple-bearers, Christ-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, in whom also I exult that I have been thought worthy, by means of this Epistle, to converse and rejoice with you, because with respect to your Christian life<sup>60</sup> ye love nothing but God only.

**Chapter X.-Exhortations to Prayer, Humility, Etc.**

And pray ye without ceasing in behalf of other men. For there is in them hope of repentance that they may attain to God. See,<sup>70</sup> then, that they be instructed by your works, if in no other way. Be ye meek in response to their wrath, humble in opposition to their boasting; to their blasphemies return<sup>71</sup> your prayers; in contrast to their error, be ye steadfast<sup>72</sup> in the faith; and for their cruelty, manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all true kindness; and let us seek to be followers of the Lord (who ever more unjustly treated, more destitute, more condemned? ), that so no plant of the devil may be found in you, but ye may remain in all holiness and sobriety in Jesus Christ, both with respect to the flesh and spirit.

**Chapter XI.-An Exhortation to Fear God, Etc.**

The last times are come upon us. Let us therefore be of a reverent spirit, and fear the long-suffering of God, that it tend not to our condemnation. For let us either stand in awe of the wrath to come, or show regard for the grace which is at present displayed-one of two things. Only [in one way or another] let us be found in Christ Jesus unto the true life. Apart from Him, let nothing attract<sup>84</sup> you, for whom I bear about these bonds, these spiritual jewels, by which may I arise through your prayers, of which I entreat I may always be a partaker, that I may be found in the lot of the Christians of Ephesus, who have always been of the same mind with the apostles through the power of Jesus Christ.

**Chapter XII.-Praise of the Ephesians.**

I know both who I am, and to whom I write. I am a condemned man, ye have been the objects of mercy; I am subject to danger, ye are established in safety. Ye are the persons through<sup>87</sup> whom those pass that are cut off for the sake of God. Ye are initiated into the mysteries of the Gospel with Paul, the holy, the martyred, the deservedly most happy, at whose feet<sup>88</sup> may I be found, when I shall attain to God; who in all his Epistles makes mention of you in Christ Jesus.

**Chapter XIII.-Exhortation to Meet Together Frequently for the Worship of God.**

Take heed, then, often to come together to give thanks to God, and show forth His praise. For when ye assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims<sup>92</sup> is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, both in heaven and earth,<sup>93</sup> is brought to an end.

**Chapter XIV.-Exhortations to Faith and Love.**

None of these things is hid from you, if ye perfectly possess that faith and love towards Christ Jesus<sup>96</sup> which are the beginning and the end of life. For the beginning is faith, and the end is love.<sup>97</sup> Now these two, being inseparably connected together,<sup>98</sup> are of God, while all other things which are requisite for a holy life follow after them. No man [truly] making a profession of faith sinneth,<sup>99</sup> nor does he that possesses love hate any one. The tree is made manifest by its fruit:<sup>100</sup> so those that profess themselves to be Christians shall be recognised by their conduct. For there is not now a demand for mere profession,<sup>101</sup> but that a man be found continuing in the power of faith to the end.

**Chapter XV.-Exhortation to Confess Christ by Silence as Well as Speech.**

It is better for a man to be silent and be [a Christian], than to talk and not to be one. It is good to teach, if he who speaks also acts. There is then one Teacher, who spake and it was done; while even those things which He did in silence are worthy of the Father. He who possesses the word of Jesus, is truly able to hear even His very silence, that he may be perfect, and may both act as he speaks, and be recognised by his silence. There is nothing which is hid from God, but our very secrets are near to Him. Let us therefore do all things as those who have Him dwelling in us, that we may be His temples,<sup>106</sup> and He may be in us as our God, which indeed He is, and will manifest Himself before our faces. Wherefore we justly love Him.

**Chapter XVI.-The Fate of False Teachers.**

Do not err, my brethren.<sup>112</sup> Those that corrupt families shall not inherit the kingdom of God.<sup>113</sup> If, then, those who do this as respects the flesh have suffered death, how much more shall this be the case with any one who corrupts by wicked doctrine the faith of God, for which Jesus Christ was crucified! Such an one becoming defiled [in this way], shall go away into everlasting fire, and so shall every one that hearkens unto him.

**Chapter XVII.-Beware of False Doctrines.**

For this end did the Lord suffer the ointment to be poured upon His head,<sup>118</sup> that He might breathe immortality into His Church. Be not ye anointed with the bad odour of the doctrine of the prince of this world; let him not lead you away captive from the life which is set before you. And why are we not all prudent, since we have received the knowledge of God, which is Jesus Christ? Why do we foolishly perish, not recognising the gift which the Lord has of a truth sent to us?

**Chapter XVIII.-The Glory of the Cross.**

## The Epistle of Ignatius to the Romans

### Shorter and Longer Versions

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*Ignatius, who is also called Theophorus, to the Church which has obtained mercy, through the majesty of the Most High Father, and Jesus Christ, His only-begotten Son; the Church which is beloved and enlightened by the will of Him that willeth all things which are according to the love of Jesus Christ our God, which also presides in the place of the report of the Romans, worthy of God, worthy of honour, worthy of the highest happiness, worthy of praise, worthy of obtaining her every desire, worthy of being deemed holy,<sup>1</sup> and which presides over love, is named from Christ, and from the Father, which I also salute in the name of Jesus Christ, the Son of the Father: to those who are united, both according to the flesh and spirit, to every one of His commandments; who are filled inseparably with the grace of God, and are purified from every strange taint, [I wish] abundance of happiness unblameably, in Jesus Christ our God.*

#### **Chapter I.-As a Prisoner, I Hope to See You.**

Through prayer<sup>4</sup> to God I have obtained the privilege of seeing your most worthy faces,<sup>5</sup> and have even<sup>6</sup> been granted more than I requested; for I hope as a prisoner in Christ Jesus to salute you, if indeed it be the will of God that I be thought worthy of attaining unto the end. For the beginning has been well ordered, if I may obtain grace to cling to<sup>7</sup> my lot without hindrance unto the end. For I am afraid of your love,<sup>8</sup> lest it should do me an injury. For it is easy for you to accomplish what you please; but it is difficult for me to attain to God, if ye spare me.

#### **Chapter II.-Do Not Save Me from Martyrdom.**

For it is not my desire to act towards you as a man-pleaser,<sup>13</sup> but as pleasing God, even as also ye please Him. For neither shall I ever have such [another] opportunity of attaining to God; nor will ye, if ye shall now be silent, ever be entitled to<sup>14</sup> the honour of a better work. For if ye are silent concerning me, I shall become God's; but if you show your love to my flesh, I shall again have to run my race. Pray, then, do not seek to confer any greater favour upon me than that I be sacrificed to God while the altar is still prepared; that, being gathered together in love, ye may sing praise to the Father, through Christ Jesus, that God has deemed me, the bishop of Syria, worthy to be sent for<sup>15</sup> from the east unto the west. It is good to set from the world unto God, that I may rise again to Him.

#### **Chapter III.-Pray Rather that I May Attain to Martyrdom.**

Ye have never envied any one; ye have taught others. Now I desire that those things may be confirmed [by your conduct], which in your instructions ye enjoin [on others]. Only request in my behalf both inward and outward strength, that I may not only speak, but [truly] will; and that I may not merely be called a Christian, but really be found to be one. For if I be truly found [a Christian], I may also be called one, and be then deemed faithful, when I shall no longer appear to the world. Nothing visible is eternal.<sup>20</sup> "For the things which are seen are temporal, but the things which are not seen are eternal."<sup>21</sup> For our God, Jesus Christ, now that He is with<sup>22</sup> the Father, is all the more revealed [in His glory]. Christianity is not a thing<sup>23</sup> of silence only, but also of [manifest] greatness.

#### **Chapter IV.-Allow Me to Fall a Prey to the Wild Beasts.**

I write to the Churches, and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unseasonable good-will towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and let me be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the wild beasts, that they may become my tomb, and may leave nothing of my body; so that when I have fallen asleep [in death], I may be no trouble to any one. Then shall I truly be a disciple of Christ, when the world shall not see so much as my body. Entreat Christ for me, that by these instruments<sup>28</sup> I may be found a sacrifice [to God]. I do not, as Peter and Paul, issue commandments unto you. They were apostles; I am but a condemned man: they were free,<sup>29</sup> while I am, even until now, a servant. But when I suffer, I shall be the freed-man of Jesus, and shall rise again emancipated in Him. And now, being a prisoner, I learn not to desire anything worldly or vain.

#### **Chapter V.-I Desire to Die.**

From Syria even unto Rome I fight with beasts,<sup>32</sup> both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who, even when they receive benefits,<sup>33</sup> show themselves all the worse. But I am the more instructed by their injuries [to act as a disciple of Christ]; "yet am I not thereby justified."<sup>34</sup> May I enjoy the wild beasts that are prepared for me; and I pray they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some, whom, out of fear, they have not touched. But if they be unwilling to assail me, I will compel them to do so. Pardon me [in this]: I know what is for my benefit. Now I begin to be a disciple. And let no one, of things visible or invisible, envy<sup>35</sup> me that I should attain to Jesus Christ. Let fire and the cross; let the crowds of wild beasts; let tearings,<sup>36</sup> breakings, and dislocations of bones; let cutting off of members; let shatterings of the whole body; and let all the dreadful<sup>37</sup> torments of the devil come upon me: only let me attain to Jesus Christ.

#### **Chapter VI.-By Death I Shall Attain True Life.**

All the pleasures of the world, and all the kingdoms of this earth,<sup>42</sup> shall profit me nothing. It is better for me to die in behalf of<sup>43</sup> Jesus Christ, than to reign over all the ends of the earth. "For what shall a man be profited, if he gain the whole world, but lose his own soul?"<sup>44</sup> Him I seek, who died for us: Him I desire, who rose again for our sake. This is the gain which is laid up for me. Pardon me, brethren: do not hinder me from living, do not wish to keep me in a state of death;<sup>45</sup> and while I desire to belong to God, do not ye give me over to the world. Suffer me to obtain pure light: when I have gone thither, I shall indeed be a man of God. Permit me to be an imitator of the passion of my God. If any one has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened.

# The Epistle of Ignatius to the Philadelphians

## Shorter and Longer Versions

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*Ignatius, who is also called Theophorus, to the Church of God the Father, and our Lord Jesus Christ, which is at Philadelphia, in Asia, which has obtained mercy, and is established in the harmony of God, and rejoiceth unceasingly<sup>1</sup> in the passion of our Lord, and is filled with all mercy through his resurrection; which I salute in the blood of Jesus Christ, who is our eternal and enduring joy, especially if [men] are in unity with the bishop, the presbyters, and the deacons, who have been appointed according to the mind of Jesus Christ, whom He has established in security, after His own will, and by His Holy Spirit.*

### **Chapter I.-Praise of the Bishop.**

Which bishop,<sup>4</sup> I know, obtained the ministry which pertains to the common [weal], not of himself, neither by men,<sup>5</sup> nor through vainglory, but by the love of God the Father, and the Lord Jesus Christ; at whose meekness I am struck with admiration, and who by his silence is able to accomplish more than those who vainly talk. For he is in harmony with the commandments [of God], even as the harp is with its strings. Wherefore my soul declares his mind towards God a happy one, knowing it to be virtuous and perfect, and that his stability as well as freedom from all anger is after the example of the infinite<sup>6</sup> meekness of the living God.

### **Chapter II.-Maintain Union with the Bishop.**

Wherefore, as children of light and truth, flee from division and wicked doctrines; but where the shepherd is, there do ye as sheep follow. For there are many wolves that appear worthy of credit, who, by means of a pernicious pleasure, carry captive<sup>9</sup> those that are running towards God; but in your unity they shall have no place.

### **Chapter III.-Avoid Schismatics.**

Keep yourselves from those evil plants which Jesus Christ does not tend, because they are not the planting of the Father. Not that I have found any division among you, but exceeding purity. For as many as are of God and of Jesus Christ are also with the bishop. And as many as shall, in the exercise of repentance, return into the unity of the Church, these, too, shall belong to God, that they may live according to Jesus Christ. Do not err, my brethren. If any man follows him that makes a schism in the Church, he shall not inherit the kingdom of God. If any one walks according to a strange<sup>13</sup> opinion, he agrees not with the passion [of Christ].

### **Chapter IV.-Have But One Eucharist, Etc.**

Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth<sup>24</sup>] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants: that so, whatsoever ye do, ye may do it according to [the will of] God.

### **Chapter V.-Pray for Me.**

My brethren, I am greatly enlarged in loving you; and rejoicing exceedingly [over you], I seek to secure your safety. Yet it is not I, but Jesus Christ, for whose sake being bound I fear the more, inasmuch as I am not yet perfect. But your prayer to God shall make me perfect, that I may attain to that portion which through mercy has been allotted me, while I flee to the Gospel as to the flesh of Jesus, and to the apostles as to the presbytery of the Church. And let us also love the prophets, because they too have proclaimed the Gospel.<sup>37</sup> and placed their hope in Him,<sup>38</sup> and waited for Him; in whom also believing, they were saved, through union to Jesus Christ, being holy men, worthy of love and admiration, having had witness borne to them by Jesus Christ, and being reckoned along with [us] in the Gospel of the common hope.

### **Chapter VI.-Do Not Accept Judaism.**

But if any one preach the Jewish law<sup>43</sup> unto you, listen not to him. For it is better to hearken to Christian doctrine from a man who has been circumcised, than to Judaism from one uncircumcised. But if either of such persons do not speak concerning Jesus Christ, they are in my judgment but as monuments and sepulchres of the dead, upon which are written only the names of men. Flee therefore the wicked devices and snares of the prince of this world, lest at any time being conquered<sup>44</sup> by his artifices,<sup>45</sup> ye grow weak in your love. But be ye all joined together<sup>46</sup> with an undivided heart. And I thank my God that I have a good conscience in respect to you, and that no one has it in his power to boast, either privately or publicly, that I have burdened<sup>47</sup> any one either in much or in little. And I wish for all among whom I have spoken, that they may not possess that for a testimony against them.

### **Chapter VII.-I Have Exhorted You to Unity.**

For though some would have deceived me according to the flesh, yet the Spirit, as being from God, is not deceived. For it knows both whence it comes and whither it goes,<sup>59</sup> and detects the secrets [of the heart]. For, when I was among you, I cried, I spoke with a loud voice: Give heed to the bishop, and to the presbytery and deacons. Now, some suspected me of having spoken thus, as knowing beforehand the division caused by some among you.<sup>60</sup> But He is my witness, for whose sake I am in bonds, that I got no intelligence from any man.<sup>61</sup> But the Spirit proclaimed these words: Do nothing without the bishop; keep your bodies<sup>62</sup> as the temples of God;<sup>63</sup> love unity; avoid divisions; be the followers of Jesus Christ, even as He is of His Father.

### **Chapter VIII.-The Same Continued.**

I therefore did what belonged to me, as a man devoted to<sup>65</sup> unity. For where there is division and wrath, God doth not dwell. To all them that repent, the Lord grants forgiveness, if they turn in penitence to the unity of God, and to communion with the bishop.<sup>66</sup> I trust [as to you] in the grace of Jesus Christ, who shall free you from every bond. And I exhort you to do nothing out of strife, but according to the doctrine of Christ. When I heard some saying, If I do not find it in the ancient<sup>67</sup> Scriptures, I will not believe the Gospel; on my saying to them, It is written, they answered me, That remains to be proved. But to me Jesus Christ is in the place of all that is ancient: His cross, and death, and resurrection, and the faith<sup>68</sup> which is by Him, are undefiled monuments of antiquity; by which I desire, through your prayers, to be justified.

**Chapter IX.-The Old Testament is Good; the New Testament is Better.**

The priests<sup>74</sup> indeed are good, but the High Priest is better; to whom the holy of holies has been committed, and who alone has been trusted with the secrets of God. He is the door of the Father, by which enter in Abraham, and Isaac, and Jacob, and the prophets, and the apostles, and the Church. All these have for their object the attaining to the unity of God. But the Gospel possesses something transcendent [above the former dispensation], viz., the appearance of our Lord Jesus Christ, His passion and resurrection. For the beloved prophets announced Him,<sup>75</sup> but the Gospel is the perfection of immortality.<sup>76</sup> All these things are good together, if ye believe in love.

**Chapter X.-Congratulate the Inhabitants of Antioch on the Close of the Persecution.**

Since, according to your prayers, and the compassion which ye feel in Christ Jesus, it is reported to me that the Church which is at Antioch in Syria possesses peace, it will become you, as a Church of God, to elect a deacon to act as the ambassador of God [for you] to [the brethren there], that he may rejoice along with them when they are met together, and glorify the name [of God]. Blessed is he in Jesus Christ, who shall be deemed worthy of such a ministry; and ye too shall be glorified. And if ye are willing, it is not beyond your power to do this, for the sake<sup>85</sup> of God; as also the nearest Churches have sent, in some cases bishops, and in others presbyters and deacons.

**Chapter XI.-Thanks and Salutation.**

Now, as to Philo the deacon, of Cilicia, a man of reputation, who still ministers to me in the word of God, along with Rheus Agathopus, an elect man, who has followed me from Syria, not regarding<sup>87</sup> his life,-these bear witness in your behalf; and I myself give thanks to God for you, that ye have received them, even as the Lord you. But may those that dishonoured them be forgiven through the grace of Jesus Christ! The love of the brethren at Troas salutes you; whence also I write to you by Burrhus, who was sent along with me by the Ephesians and Smyrnaeans, to show their respect.<sup>88</sup> May the Lord Jesus Christ honour them, in whom they hope, in flesh, and soul, and faith, and love, and concord! Fare ye well in Christ Jesus, our common hope.

## The Epistle of Ignatius to the Smyrnaeans

### Shorter and Longer Versions.

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*Ignatius, who is also called Theophorus, to the Church of God the Father, and of the beloved Jesus Christ, which has through mercy obtained every kind of gift, which is filled with faith and love, and is deficient in no gift, most worthy of God, and adorned with holiness:<sup>1</sup> the Church which is at Smyrna, in Asia, wishes abundance of happiness, through the immaculate Spirit and word of God.*

**Chapter I.-Thanks to God for Your Faith.**

I glorify God, even Jesus Christ, who has given you such wisdom. For I have observed that ye are perfected in an immovable faith, as if ye were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit, and are established in love through the blood of Christ, being fully persuaded with respect to our Lord, that He was truly of the seed of David according to the flesh,<sup>3</sup> and the Son of God according to the will and power<sup>4</sup> of God; that He was truly born of a virgin, was baptized by John, in order that all righteousness might be fulfilled<sup>5</sup> by Him; and was truly, under Pontius Pilate and Herod the tetrarch, nailed [to the cross] for us in His flesh. Of this fruit<sup>6</sup> we are by His divinely-blessed passion, that He might set up a standard<sup>7</sup> for all ages, through His resurrection, to all His holy and faithful [followers], whether among Jews or Gentiles, in the one body of His Church.

**Chapter II.-Christ's True Passion.**

Now, He suffered all these things for our sakes, that we might be saved. And He suffered truly, even as also He truly raised up Himself, not, as certain unbelievers maintain, that He only seemed to suffer, as they themselves only seem to be [Christians]. And as they believe, so shall it happen unto them, when they shall be divested of their bodies, and be mere evil spirits.<sup>12</sup>

**Chapter III.-Christ Was Possessed of a Body After His Resurrection.**

For I know that after His resurrection also He was still possessed of flesh,<sup>18</sup> and I believe that He is so now. When, for instance, He came to those who were with Peter, He said to them, "Lay hold, handle Me, and see that I am not an incorporeal spirit."<sup>19</sup> And immediately they touched Him, and believed, being convinced both by His flesh and spirit. For this cause also they despised death, and were found its conquerors.<sup>20</sup> And after his resurrection He did eat and drink with them, as being possessed of flesh, although spiritually He was united to the Father.

**Chapter IV.-Beware of These Heretics.**

I give you these instructions, beloved, assured that ye also hold the same opinions [as I do]. But I guard you beforehand from those beasts in the shape of men, whom you must not only not receive, but, if it be possible, not even meet with; only you must pray to God for them, if by any means they may be brought to repentance, which, however, will be very difficult. Yet Jesus Christ, who is our true life, has the power of [effecting] this. But if these things were done by our Lord only in appearance, then am I also only in appearance bound. And why have I also surrendered myself to death, to fire, to the sword, to the wild beasts? But, [in fact, ] he who is near to the sword is near to God; he that is among the wild beasts is in company with God; provided only he be so in the name of Jesus Christ. I undergo all these things that I may suffer together with Him,<sup>29</sup> He who became a perfect man inwardly strengthening me.<sup>30</sup>

**Chapter V.-Their Dangerous Errors.**

Some ignorantly<sup>31</sup> deny Him, or rather have been denied by Him, being the advocates of death rather than of the truth. These persons neither have the prophets persuaded, nor the law of Moses, nor the Gospel even to this day, nor the sufferings we have individually endured. For they think also the same thing regarding us.<sup>32</sup> For what does any one profit me, if he commends me, but blasphemes my Lord, not confessing that He was [truly] possessed of a body?<sup>33</sup> But he who does not acknowledge this, has in fact altogether denied Him, being enveloped in death.<sup>34</sup> I have not, however, thought good to write the names of such persons, inasmuch as they are unbelievers. Yea, far be it from me to make any mention of them, until they repent and return to [a true belief in] Christ's passion, which is our resurrection.

**Chapter VI-Unbelievers in the Blood of Christ Shall Be Condemned.**

Let no man deceive himself. Both the things which are in heaven, and the glorious angels,<sup>36</sup> and rulers, both visible and invisible, if they believe not in the blood of Christ, shall, in consequence, incur condemnation.<sup>37</sup> "He that is able to receive it, let him receive it."<sup>38</sup> Let not [high] place puff any one up: for that which is worth all is<sup>39</sup> faith and love, to which nothing is to be preferred. But consider those who are of a different opinion with respect to the grace of Christ which has come unto us, how opposed they are to the will of God. They have no regard for love; no care for the widow, or the orphan, or the oppressed; of the bond, or of the free; of the hungry, or of the thirsty.

**Chapter VII.-Let Us Stand Aloof from Such Heretics.**

They abstain from the Eucharist and from prayer,<sup>44</sup> because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. Those, therefore, who speak against this gift of God, incur death<sup>45</sup> in the midst of their disputes. But it were better for them to treat it with respect,<sup>46</sup> that they also might rise again. It is fitting, therefore, that ye should keep aloof from such persons, and not to speak of<sup>47</sup> them either in private or in public, but to give heed to the prophets, and above all, to the Gospel, in which the passion [of Christ] has been revealed to us, and the resurrection has been fully proved.<sup>48</sup> But avoid all divisions, as the beginning of evils.

**Chapter VIII.-Let Nothing Be Done Without the Bishop.**

See that ye all follow the bishop, even as Jesus Christ does the Father, and the presbytery as ye would the apostles; and reverence the deacons, as being the institution<sup>55</sup> of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper<sup>56</sup> Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the Catholic Church. It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid.<sup>57</sup>

**Chapter IX.-Honour the Bishop.**

Moreover,<sup>60</sup> it is in accordance with reason that we should return to soberness [of conduct], and, while yet we have opportunity, exercise repentance towards God. It is well to reverence<sup>61</sup> both God and the bishop. He who honours the bishop has been honoured by God; he who does anything without the knowledge of the bishop, does [in reality] serve the devil. Let all things, then, abound to you through grace, for ye are worthy. Ye have refreshed me in all things, and Jesus Christ [shall refresh] you. Ye have loved me when absent as well as when present. May God recompense you, for whose sake, while ye endure all things, ye shall attain unto Him.

**Chapter X.-Acknowledgment of Their Kindness.**

Ye have done well in receiving Philo and Rheus Agathopus as servants<sup>68</sup> of Christ our God, who have followed me for the sake of God, and who give thanks to the Lord in your behalf, because ye have in every way refreshed them. None of these things shall be lost to you. May my spirit be for you,<sup>69</sup> and my bonds, which ye have not despised or been ashamed of; nor shall Jesus Christ, our perfect hope, be ashamed of you.

**Chapter XI.-Request to Them to Send a Messenger to Antioch.**

Your prayer has reached to the Church which is at Antioch in Syria. Coming from that place bound with chains, most acceptable to God,<sup>73</sup> I salute all; I who am not worthy to be styled from thence, inasmuch as I am the least of them. Nevertheless, according to the will of God, I have been thought worthy [of this honour], not that I have any sense<sup>74</sup> [of having deserved it], but by the grace of God, which I wish may be perfectly given to me, that through your prayers I may attain to God. In order, therefore, that your work may be complete both on earth and in heaven, it is fitting that, for the honour of God, your Church should elect some worthy delegate;<sup>75</sup> so that he, journeying into Syria, may congratulate them that they are [now] at peace, and are restored to<sup>76</sup> their proper greatness, and that their proper constitution<sup>77</sup> has been re-established among them. It seems then to me a becoming thing, that you should send some one of your number with an epistle, so that, in company with them, he may rejoice<sup>78</sup> over the tranquility which, according to the will of God, they have obtained, and because that, through your prayers, they have now reached the harbour. As persons who are perfect, ye should also aim at<sup>79</sup> those things which are perfect. For when ye are desirous to do well, God is also ready to assist you.

**Chapter XII.-Salutations.**

The love of the brethren at Troas salutes you; whence also I write to you by Burrhus, whom ye sent with me, together with the Ephesians, your brethren, and who has in all things refreshed me. And I would that all may imitate him, as being a pattern of a minister<sup>83</sup> of God. Grace will reward him in all things. I salute your most worthy<sup>84</sup> bishop, and your very venerable<sup>85</sup> presbytery, and your deacons, my fellow-servants, and all of you individually, as well as generally, in the name of Jesus Christ, and in His flesh and blood, in His passion and resurrection, both corporeal and spiritual, in union with God and you.<sup>86</sup> Grace, mercy, peace, and patience, be with you for evermore!

### III. Epistle of Barnabas:

#### Biography:

The document which is always known as the Epistle of Barnabas is, like I. Clement, really anonymous, and it is generally regarded as impossible to accept the tradition which ascribes it to the Barnabas who was a companion of S. Paul, though it is convenient to continue to use the title.

Kirsopp Lake in *The Apostolic Fathers* (published London 1912), v. I, pp. 337-339.

**Who:** The writer of this Epistle is supposed to have been an Alexandrian Jew of the times of Trajan and Hadrian. He was a layman; but possibly he bore the name of "Barnabas," and so has been confounded with his holy and apostolic name-sire. It is more probable that the Epistle, being anonymous, was attributed to St. Barnabas, by those who supposed that apostle to be the author of the Epistle to the Hebrews, and who discovered similarities in the plan and purpose of the two works.

Ante-Nicene Fathers, Vol 1. Pg 133, edited by Alexander Roberts, DD & James Donaldson, LLD

**When:** The date of Barnabas is doubtful. Two attempts have been made to fix it from internal evidence. In the first place, the ten kings in chap. vi. have been identified with the Roman Emperors, and thus a date well within the limits of the first century has been suggested, though there is no unanimity as to the exact manner in which the number of the ten Emperors is to be reached. In the second place attention has been drawn to the reference in chap. xvi. to the rebuilding of the Temple, and this is supposed to refer to the events of 132 A.D. Neither theory is quite satisfactory, but neither date is in itself improbable. The document no doubt belongs to the end of the first or beginning of the second century.

Kirsopp Lake in *The Apostolic Fathers* (published London 1912), v. I, pp. 337-339.

**Where:** It is generally agreed that the author was from Alexandria, in view of his fondness of the allegorical approach for which Alexandria was well-known and the fact that all the earliest evidence for the existence of the document derives from there. It appears to have been written after the destruction of the temple in Jerusalem in 70 CE (16.3-5) but before the city was rebuilt by Hadrian following the revolt of 132-135 CE. Within these limits it is not possible to be more precise.

<http://www.ntcanon.org/>

**Why:** The occasion of the document appears to be that of a past teacher writing to a group of followers on several issues that he is compelled to expound for their edification (1.5). The *raison d'etre* (*justification for existing*) of the document appears to be the author's fear that some members of this group are being swayed by teachings which emphasize the lasting quality of the Jewish Covenant with God. Much of the document, therefore, is taken up with dismantling this idea.

<http://www2.evansville.edu/>

**Historical:** There is a triple tradition of the Greek text of this document. Up to 1843 eight manuscripts of the Epistle of Barnabas were known to be in Western libraries. These manuscripts were all derived from a common source, and no one of them contained chapters i-v, 7a. Since then two complete manuscripts of the texts have been discovered that are independent of each other and of the preceding group of texts, namely: the famous Codex Sinaiticus of the Bible (fourth century), in which the Epistle of Barnabas and "The Pastor" follow the books of the New Testament, and the Jerusalem Codex (eleventh century), which includes the Didache. There is also an old Latin version of the first seventeen chapters which is, perhaps, of the end of the fourth century (St. Petersburg, Q., I, 39). This version is a very free one and can hardly serve for the restoration of the text. The same is true for the citations from the epistle in the writings of Clement of Alexandria, or Origen, and others. The text authority for the text is the Codex Sinaiticus.

<http://www.newadvent.org/>

**Canonical:** The epistle was highly regarded in the early church, included in the Codex Sinaiticus and Codex Hierosolymitanus, and believed authentic and canonical by Clement, Origen and Jerome, though Eusebius regarded it as apocryphal. However, the general message of the epistle was largely supplanted by the Epistle to the Hebrews, which has also been attributed to Barnabas. The companion of Paul was most likely not the author of the Epistle of Barnabas, given its date of composition and hostility toward Mosaic law.

<http://www.maplenet.net/>



Works:

The letter was intended for certain converts from paganism, whom a few Judaic Christians - more Jewish than Christian - were trying to persuade that the Old Law was still in force. To refute this claim the author devotes the greater part of his letter (i-xvii) to showing that the Mosaic observances have been abrogated (*to abolish formally*) and that the ancient covenant of God with the Jewish people ceased with the death of Christ and the promulgation of the Christian law. He goes farther and asserts that these traditional observances in reality never existed in the sense in which the Jews understood them. The precepts relating to fasting, circumcision, the Sabbath, the temple, etc., which they had interpreted in a gross material sense, were to be understood spiritually of the mortification of the passions and the sanctification of the interior temple, which is the soul.

<http://www.earlychristianwritings.com/>

Writing at a time when the level of antagonism (*active hostility*) between church and synagogue still ran high, the anonymous author of the "epistle" is concerned to prove that the death of Christ on the cross is a sacrifice that fulfills a plan set forth in the Old Testament (9.7-9). Throughout his interpretation of the Old Testament he takes a radically anti-Jewish attitude that was unique in primitive Christian literature. In a sustained attack upon Judaism, the writer declares that the distinctive enactments of the Mosaic Law, including animal sacrifices and the material temple, are mistakes arising from Jewish blindness and reliance upon an evil angel (9.4). By means of allegorical interpretation he imposes upon the Old Testament, including even the dietary laws in Leviticus, a meaning totally foreign to the intention of the original authors. The author attempts to show that only Christians understand the true meaning of the Scriptures (10.12) and that they are the true and intended heirs of God's covenant. In short, the *Epistle of Barnabas* is a good and early example of what became the dominant method of interpreting the Bible in the early and medieval church

<http://www.ntcanon.org/>

Barnabas does this by relating the story of the giving of the Law to Moses at Sinai (Exod. 24 ff). The point of this is to discover "whether he has given it [to the Jews]"(14.1). Barnabas then gives his own interpretation of the Sinai event. The Jews never received the Covenant because when Moses descended from Sinai he found them worshipping a golden calf. He threw down the tablets and, for Barnabas, the Covenant was forever broken (14.4). It is implied that the covenant then becomes hidden in Jesus and later given to the Gentiles through Jesus Christ. This is the reason he came to earth in the first place (14.5). There is no Christian precedent for making the claim that the Jewish people never received the Covenant at Sinai. (It is in direct contradiction to the Biblical account in Exodus 34.10.) Barnabas' radical stance on the Covenant may indicate that there were Christians who thought quite the opposite. It is likely that Barnabas was attempting to redress any claims that Jews still held a covenant with God, or even that there might be two Covenants - one for Jews and one for Gentiles. Barnabas draws a single line that does not allow for dual covenants. The teaching of the Two ways (18-21) reinforces this dichotomy but only in a general way.

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In this epistle, there is a dichotomizing (*to divide*) of us and them: us being the Christians and them being Jews, us being in, them being out. Barnabas is unambiguous about the fate the Covenant at Sinai and sees no room for two competing covenants. There is one covenant and it belongs to the Christians. Moreover, the Temple and all the commandments are not to be interpreted literally. But this is as far as the anti-Judaism seems to go (although this may be far enough). On every other point of exegesis (*critical explanation*) the worst that could be inferred about the Jewish understanding of the Covenant or of Jewish ritual and practices is that they are misguided or misinterpreted. There are no accusations of deicide, the Law is not condemned as inherently evil or imposed on the Jewish people to curb idolatry. Although it is idolatry that causes the covenant to be destroyed Barnabas makes no effort to extend the accusation beyond Sinai. Barnabas is far more concerned with combating the idea of dual covenants (an idea unlikely to have been generated from within Jewish circles)

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Writings:

## The Epistle of Barnabas<sup>1</sup>

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**Chapter I.-After the Salutation, the Writer Declares that He Would Communicate to His Brethren Something of that Which He Had Himself Received.**

All hail, ye sons and daughters, in the name of our Lord<sup>2</sup> Jesus Christ, who loved us in peace. Seeing that the divine fruits<sup>3</sup> of righteousness abound among you, I rejoice exceedingly and above measure in your happy and honoured spirits, because ye have with such effect received the engrafted<sup>4</sup> spiritual gift. Wherefore also I inwardly rejoice the more, hoping to be saved, because I truly perceive in you the Spirit poured forth from the rich Lord<sup>5</sup> of love. Your greatly desired appearance has thus filled me with astonishment over you.<sup>6</sup> I am therefore persuaded of this, and fully convinced in my own mind, that since I began to speak among you I understand many things, because the Lord hath accompanied me in the way of righteousness. I am also on this account bound<sup>7</sup> by the strictest obligation to love you above my own soul, because great are the faith and love dwelling in you, while you hope for the life which He has promised.<sup>8</sup> Considering this, therefore, that if I should take the trouble to communicate to you some portion of what I have myself received, it will prove to me a sufficient reward that I minister to such spirits, I have hastened briefly to write unto you, in order that, along with your faith, ye might have perfect knowledge. The doctrines of the Lord, then, are three:<sup>9</sup> the hope of life, the beginning and the completion of it. For the Lord hath made known to us by the prophets both the things which are past and present, giving us also the first-fruits of the knowledge<sup>10</sup> of things to come, which things as we see accomplished, one by one, we ought with the greater richness of faith<sup>11</sup> and elevation of spirit to draw near to Him with reverence.<sup>12</sup> I then, not as your teacher, but as one of yourselves, will set forth a few things by which in present circumstances ye may be rendered the more joyful.

**Chapter II.-The Jewish Sacrifices are Now Abolished.**

Since, therefore, the days are evil, and Satan<sup>13</sup> possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and long-suffering and continence are things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them.<sup>14</sup> For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, "What is the multitude of your sacrifices unto Me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before Me: for who hath required these things at your hands? Tread no more My courts, not though ye bring with you fine flour. Incense is a vain abomination unto Me, and your new moons and sabbaths I cannot endure."<sup>15</sup> He has therefore abolished these things, that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation.<sup>16</sup> And again He says to them, "Did I command your fathers, when they went out from the land of Egypt, to offer unto Me burnt-offerings and sacrifices? But this rather I commanded them, Let no one of you cherish any evil in his heart against his neighbour, and love not an oath of falsehood."<sup>17</sup> We ought therefore, being possessed of understanding, to perceive the gracious intention of our Father; for He speaks to us, desirous that we, not<sup>18</sup> going astray like them, should ask how we may approach Him. To us, then, He declares, "A sacrifice [pleasing] to God is a broken spirit; a smell of sweet savour to the Lord is a heart that glorifieth Him that made it."<sup>19</sup> We ought therefore, brethren, carefully to inquire concerning our salvation, lest the wicked one, having made his entrance by deceit, should hurl<sup>20</sup> us forth from our [true] life.

**Chapter III.-The Fasts of the Jews are Not True Fasts, Nor Acceptable to God.**

He says then to them again concerning these things, "Why do ye fast to Me as on this day, saith the Lord, that your voice should be heard with a cry? I have not chosen this fast, saith the Lord, that a man should humble his soul. Nor, though ye bend your neck like a ring, and put upon you sackcloth and ashes, will ye call it an acceptable fast."<sup>21</sup> To us He saith, "Behold, this is the fast that I have chosen, saith the Lord, not that a man should humble his soul, but that he should loose every band of iniquity, untie the fastenings of harsh agreements, restore to liberty them that are bruised, tear in pieces every unjust engagement, feed the hungry with thy bread, clothe the naked when thou seest him, bring the homeless into thy house, not despise the humble if thou behold him, and not [turn away] from the members of thine own family. Then shall thy dawn break forth, and thy healing shall quickly spring up, and righteousness shall go forth before thee, and the glory of God shall encompass thee; and then thou shalt call, and God shall hear thee; whilst thou art yet speaking, He shall say, Behold, I am with thee; if thou take away from thee the chain [binding others], and the stretching forth of the hands<sup>22</sup> [to sweat falsely], and words of murmuring, and give cheerfully thy bread to the hungry, and show compassion to the soul that has been humbled."<sup>23</sup> To this end, therefore, brethren, He is long-suffering, foreseeing how the people whom He has prepared shall with guilelessness believe in His Beloved. For He revealed all these things to us beforehand, that we should not rush forward as rash acceptors of their laws.<sup>24</sup>

**Chapter IV.-Antichrist is at Hand: Let Us Therefore Avoid Jewish Errors.**

It therefore behoves us, who inquire much concerning events at hand,<sup>25</sup> to search diligently into those things which are able to save us. Let us then utterly flee from all the works of iniquity, lest these should take hold of us; and let us hate the error of the present time, that we may set our love on the world to come: let us not give loose reins to our soul, that it should have power to run with sinners and the wicked, lest we become like them. The final stumbling-block (or source of danger) approaches, concerning which it is written, as Enoch<sup>26</sup> says, "For for this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance." And the prophet also speaks thus: "Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one three of the kings."<sup>27</sup> In like manner Daniel says concerning the same, "And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one three of the great horns."<sup>28</sup> Ye ought therefore to understand. And

this also I further beg of you, as being one of you, and loving you both individually and collectively more than my own soul, to take heed now to yourselves, and not to be like some, adding largely to your sins, and saying, "The covenant is both theirs and ours."<sup>29</sup> But they thus finally lost it, after Moses had already received it. For the Scripture saith, "And Moses was fasting in the mount forty days and forty nights, and received the covenant from the Lord, tables of stone written with the finger of the hand of the Lord;"<sup>30</sup> but turning away to idols, they lost it. For the Lord speaks thus to Moses: "Moses go down quickly; for the people whom thou hast brought out of the land of Egypt have transgressed."<sup>31</sup> And Moses understood [the meaning of God], and cast the two tables out of his hands; and their covenant was broken, in order that the covenant of the beloved Jesus might be sealed upon our heart, in the hope which flows from believing in Him.<sup>32</sup> Now, being desirous to write many things to you, not as your teacher, but as becometh one who loves you, I have taken care not to fail to write to you from what I myself possess, with a view to your purification.<sup>33</sup> We take earnest<sup>34</sup> heed in these last days; for the whole [past] time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God. That the Black One<sup>35</sup> may find no means of entrance, let us flee from every vanity, let us utterly hate the works of the way of wickedness. Do not, by retiring apart, live a solitary life, as if you were already [fully] justified; but coming together in one place, make common inquiry concerning what tends to your general welfare. For the Scripture saith, "Woe to them who are wise to themselves, and prudent in their own sight!"<sup>36</sup> Let us be spiritually-minded: let us be a perfect temple to God. As much as in us lies, let us meditate upon the fear of God, and let us keep His commandments, that we may rejoice in His ordinances. The Lord will judge the world without respect of persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him. Take heed, lest resting at our ease, as those who are the called [of God], we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. And all the more attend to this, my brethren, when ye reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus [at length] abandoned. Let us beware lest we be found [fulfilling that saying], as it is written, "Many are called, but few are chosen."<sup>37</sup>

#### **Chapter V.-The New Covenant, Founded on the Sufferings of Christ, Tends to Our Salvation, But to the Jews' Destruction.**

For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [the Scripture] saith thus: "He was wounded for our transgressions, and braised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer."<sup>38</sup> Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and hath given us wisdom concerning things present, and hath not left us without understanding in regard to things which are to come. Now, the Scripture saith, "Not unjustly are nets spread out for birds."<sup>39</sup> This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness,"<sup>40</sup> understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured [what and as He did], in order that He might fulfill the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs, He preached [the truth] to him, and greatly loved him. But when He chose His own apostles who were to preach His Gospel, [He did so from among those] who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance."<sup>41</sup> Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him?<sup>42</sup> Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets<sup>43</sup> to the death. For this purpose, then, He endured. For God saith, "The stroke of his flesh is from them;"<sup>44</sup> and<sup>45</sup> "when I shall smite the Shepherd, then the sheep of the flock shall be scattered."<sup>46</sup> He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he who prophesies regarding Him, "Spare my soul from the sword,<sup>47</sup> fasten my flesh with nails; for the assemblies of the wicked have risen up against me."<sup>48</sup> And again he says, "Behold, I have given my back to scourges, and my cheeks to strokes, and I have set my countenance as a firm rock."<sup>49</sup>

#### **Chapter VI.-The Sufferings of Christ, and the New Covenant, Were Announced by the Prophets.**

When, therefore, He has fulfilled the commandment, what saith He? "Who is he that will contend with Me? let him oppose Me: or who is he that will enter into judgment with Me? let him draw near to the servant of the Lord."<sup>50</sup> "Woe unto you, for ye shall all wax old, like a garment, and the moth shall eat you up."<sup>51</sup> And again the prophet says, "Since<sup>52</sup> as a mighty stone He is laid for crushing, behold I cast down for the foundations of Zion a stone, precious, elect, a corner-stone, honourable." Next, what says He? "And he who shall trust<sup>53</sup> in it shall live for ever." Is our hope, then, upon a stone? Far from it. But [the language is used] inasmuch as He laid his flesh [as a foundation] with power; for He says, "And He placed me as a firm rock."<sup>54</sup> And the prophet says again, "The stone which the builders rejected, the same has become the head of the corner."<sup>55</sup> And again he says, "This is the great and wonderful day which the Lord hath made."<sup>56</sup> I write the more simply unto you, that ye may understand. I am the off-scouring of your love.<sup>57</sup> What, then, again says the prophet? "The assembly of the wicked surrounded me; they encompassed me as bees do a honeycomb,"<sup>58</sup> and "upon my garment they cast lots."<sup>59</sup> Since, therefore, He was about to be manifested and to suffer in the flesh, His suffering was foreshown. For the prophet speaks against Israel, "Woe to their soul, because they have counselled an evil counsel against themselves,"<sup>60</sup> saying, Let us bind the just one, because he is displeasing to us."<sup>61</sup> And Moses also says to them,<sup>62</sup> "Behold these things, saith the Lord God: Enter into the good land which the Lord swore [to give] to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey."<sup>63</sup> What, then, says Knowledge?<sup>64</sup> Learn: "Trust," she says, "in Him who is to be manifested to you in the flesh-that is, Jesus." For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this: "into the good land, a land flowing with milk and honey?" Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, "Who shall understand the parable of the

**Chapter VII.-Fasting, and the Goat Sent Away, Were Types of Christ.**

**Chapter VIII.-The Red Heifer a Type of Christ.**

**Chapter IX.-The Spiritual Meaning of Circumcision.**

**Chapter X.-Spiritual Significance of the Precepts of Moses Respecting Different Kinds of Food.**

**Chapter XI.-Baptism and the Cross Prefigured in the Old Testament.**

**Chapter XII.-The Cross of Christ Frequently Announced in the Old Testament.**

**Chapter XIII.-Christians, and Not Jews, the Heirs of the Covenant.**

**Chapter XIV.-The Lord Hath Given Us the Testament Which Moses Received and Broke.**

### **The "Millennium-Sabbath" Theory:**

The Epistle of Barnabas, in the beginning of the Christian Era, mentioned a belief then held that, even as there had been 2000 years from Adam to Abraham, and 2000 years from Abraham to Christ, so there would be 2000 years for the Christian Era, and then would come to the Millennium even as the 6 days of creation were followed by the Day of Rest. Inasmuch as we are now drawing toward the close of 2000 years of the Christian Era, it will soon be known for sure what there is to this belief. There are many things now on the horizon that seem to be saying that the Great Day may be nearer than we think.

Halley Bible Handbook, Zondervan, 1965, page 33

### **Chapter XV.-The False and the True Sabbath.**

Further,<sup>211</sup> also, it is written concerning the Sabbath in the Decalogue which [the Lord] spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of the Lord with clean hands and a pure heart."<sup>212</sup> And He says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them."<sup>213</sup> The Sabbath is mentioned at the beginning of the creation [thus]: "And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it."<sup>214</sup> Attend, my children, to the meaning of this expression, "He finished in six days." This implieth that the Lord will finish all things in six thousand years, for a day is<sup>215</sup> with Him a thousand years. And He Himself testifieth,<sup>216</sup> saying, "Behold, to-day<sup>217</sup> will be as a thousand years."<sup>218</sup> Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This meaneth: when His Son, coming [again], shall destroy the time of the wicked man,<sup>219</sup> and judge the ungodly, and change the-sun, and the moon,<sup>220</sup> and the stars, then shall He truly rest on the seventh day. Moreover, He says, "Thou shalt sanctify it with pure hands and a pure heart." If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things,<sup>221</sup> we are deceived.<sup>222</sup> Behold, therefore:<sup>223</sup> certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness.<sup>224</sup> Then we shall be able to sanctify it, having been first sanctified ourselves.<sup>225</sup> Further, He says to them, "Your new moons and your Sabbath I cannot endure."<sup>226</sup> Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me, but that is which I have made, [namely this, ] when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead.<sup>227</sup> And<sup>228</sup> when He had manifested Himself, He ascended into the heavens.

**Chapter XVI.-The Spiritual Temple of God.**

**Chapter XVII.-Conclusion of the First Part of the Epistle.**

**Chapter XVIII.-Second Part of the Epistle. The Two Ways.**

**Chapter XIX.-The Way of Light.**

**Chapter XX.-The Way of Darkness.**

**Chapter XXI.-Conclusion.**

#### IV. Polycarp:

[Polycarp-video.htm](http://www.allaboutreligion.org/polycarp.htm) (<http://www.allaboutreligion.org/polycarp.htm>)

##### Biography:

**The Epistles of St. Ignatius** Four out of the seven genuine epistles of St. Ignatius were written from Smyrna. In two of these -- Magnesians and Ephesians -- he speaks of Polycarp. The seventh Epistle was addressed to Polycarp. It contains little or nothing of historical interest in connection with St. Polycarp. In the opening words St. Ignatius gives glory to God "that it hath been vouchsafed to me to see thy face". It seems hardly safe to infer, with Pearson and Lightfoot, from these words that the two had never met before.

<http://www.newadvent.org>

The Epistle of Polycarp is usually made a sort of preface to those of Ignatius, for reasons which will be obvious to the reader. Yet he was born later, and lived to a much later period. They seem to have been friends from the days of their common pupilage under St. John; and there is nothing improbable in the conjecture of Usher, that he was the "angel of the church in Smyrna," to whom the Master says, "Be thou faithful unto death, and I will give thee a crown of life." His pupil Irenaeus gives us one of the very few portraits of an apostolic man which are to be found in antiquity, in a few sentences which are a picture:

*"I could describe the very place in which the blessed Polycarp sat and taught; his going out and coming in; the whole tenor of his life; his personal appearance; how he would speak of the conversations he had held with John and with others who had seen the Lord. How did he make mention of their words and of whatever he had heard from them respecting the Lord."*

Thus he unconsciously tantalize our reverent curiosity, Alas! That such conversations were not written for our learning. But there is a wise providence which is withheld, as well as in the inestimable treasures we have received.

Ante-Nicene Fathers, edited by Alexander Roberts, DD & James Donaldson, LLD

St. Polycarp occupies an important place in the history of the Christian Church. He is among the earliest Christians whose writings survive. It is probable that he knew St. John the Apostle, the disciple of Jesus. He was bishop of an important church in an area where the apostles laboured. And he is from an era whose orthodoxy is widely accepted by Orthodox Churches, Oriental Churches, Seventh Day Church of God groups, Protestants and Catholics alike. All of this make his writings of great interest.

Polycarp was not a philosopher or theologian. He appears, from surviving accounts, to have been a practical leader and gifted teacher, "a man who was of much greater weight, and a more steadfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics," said Irenaeus, who remembered him from his youth. (*Adversus Heareses* III.3.4). He lived in an age after the deaths of the apostles, when a variety of interpretations of the sayings of Jesus were being preached. His role was to authenticate orthodox teachings through his reputed connection with the apostle John. Surviving accounts of the bravery of this very old man in the face of death by burning at the stake added credence to his words.

<http://en.wikipedia.org>

**Polycarp of Smyrna** (martyred in his 87th year, ca. 155–167) was a Christian bishop of Smyrna (now İzmir in Turkey) in the second century. He died a martyr when he was stabbed after an attempt to burn him at the stake failed. Polycarp is recognized as a saint in both the Roman Catholic and Eastern Orthodox churches. It is recorded that "He had been a disciple of John." The options for this John are e.g. John the son of Zebedee traditionally viewed as the author of the Fourth Gospel, or John the Presbyter (Luke 19:12). Traditional advocates follow Eusebius in insisting that the apostolic connection of Papias was with John the Evangelist, and that the author of the *Gospel of John* was the Apostle. Polycarp does not quote from the Gospel of John in his surviving letter, which may be an indication that whichever John he knew was not the author of that gospel, or that the gospel was not finished during Polycarp's discipleship with John.

<http://en.wikipedia.org>

**Polycarp - A Father of the Christian Church** Polycarp is a celebrated figure in the history of Christianity. A direct pupil of the apostle John, Polycarp lived between 70 and 155 A.D., connecting him to both the biblical apostles and the age of the early church fathers. Several ancient sources document the contributions of Polycarp to Christianity, including his letters written to the church at Philippi, in which he encourages the members to remain strong in their faith and to flee from materialism. He also instructs the members in the proper handling of financial dishonesty that was creeping into the church. Polycarp served as the bishop of the church at Smyrna (modern day Izmir), and was recognized as one of the early combatants of Christian heresies. He rejected the teachings of Marcion, an influential heretic who tried to create a "new brand" of Christianity by redefining God and rejecting Old Testament teachings. In his well-known thesis, Polycarp combats Gnostic heresies that were beginning to spread throughout the Christian church.

<http://www.polycarp.net/>

**Polycarp - A Martyr for Truth** Polycarp's greatest contribution to Christianity may be his martyred death. His martyrdom stands as one of the most well documented events of antiquity. The emperors of Rome had unleashed bitter attacks against the Christians during this period, and members of the early church recorded many of the persecutions and deaths. Polycarp was arrested on the charge of being a Christian -- a member of a politically dangerous cult whose rapid growth needed to be stopped. Amidst an angry mob, the Roman proconsul took pity on such a gentle old man and urged Polycarp to proclaim, "Caesar is Lord". If only Polycarp would make this declaration and offer a small pinch of incense to Caesar's statue he would escape torture and death. To this Polycarp responded, "Eighty-six years I have served Christ, and He never did me any wrong. How can I blaspheme my King who saved me?" Steadfast in his stand for Christ, Polycarp refused to compromise his beliefs, and thus, was burned alive at the stake.

<http://www.polycarp.net/>

His martyrdom is of particular importance in understanding the position of the church in the pagan era of the Roman Empire. While the persecution is supported by the local proconsul, the author of the account noted the bloodthirstiness of the crowd in their calls for the death of Polycarp (Chp. 3). Additionally, the account also demonstrates the complexity of the Roman government's position toward Christianity, since the Christians are given the opportunity to recant and are not punished immediately as confessed criminals. This rather odd judicial system toward the crime of Christianity will later be derided by Tertullian in his *Apology*.

Polycarp was a great transmitter and authenticator of Christian Revelation in a period when the gospels and epistles were just beginning to achieve acceptance. Although his visit to Rome to meet the Bishop was significant and has long been used by the Roman Catholic Church to buttress papal claims, the documented truth according to Catholic sources is that Polycarp did not accept the authority of the Roman Bishops to change Passover (rather, they agreed to disagree, both believing their practice to be Apostolic) -- nor did some of those who have been suggested to be his spiritual successors, such as Melito of Sardis and Polycrates of Ephesus.

<http://en.wikipedia.org>

The date of Polycarp's death is disputed. Eusebius dates it to the reign of Marcus Aurelius, circa 166 – 167. However, a post-Eusebian addition to the *Martyrdom of Polycarp* dates his death to Saturday, February 23 in the proconsulship of Statius Quadratus—which works out to be 155 or 156. These earlier dates better fit the tradition of his association with Ignatius and John the Evangelist.

<http://en.wikipedia.org>

### Works:

The chief sources of information concerning Polycarp are four: the authentic epistles of Ignatius of Antioch, which include one to Polycarp; Polycarp's own Epistle to the Philippians; passages in Irenaeus' *Adversus Haeresis*; and the letter of the Smyrnaeans recounting the martyrdom of Polycarp.

<http://en.wikipedia.org>

### **Epistle of Polycarp to the Philippians:**

The authenticity of the following Epistle can on no fair grounds be questioned. It is abundantly established by external testimony, and is also supported by the internal evidence. Irenaeus says (Adv. Haer., iii. 3): "There is extant an Epistle of Polycarp written to the Philippians, most satisfactory, from which those that have a mind to do so may learn the character of his faith," etc. This passage is embodied by Eusebius in his *Ecclesiastical History* (iv. 14); and in another place the same writer refers to the Epistle before us as an undoubted production of Polycarp (Hist. Eccl., iii. 36). Other ancient testimonies might easily be added, but are superfluous, inasmuch as there is a general consent among scholars at the present day that we have in this letter an authentic production of the renowned Bishop of Smyrna.

The Epistle to the Philippians is the more interesting as denoting the state of that beloved church, the firstborn of European churches, and so greatly endeared to St. Paul. It abounds in practical wisdom, and is rich in Scripture and Scriptural allusions. It reflects the spirit of St. John, alike in its lamb-like and its aquiline features: he is as loving as the beloved disciple himself when he speaks of Christ and his church, but "the son of thunder" is echoed in his rebukes of threatened corruptions in faith and morals. Nothing can be more clear than his view of the doctrines of grace; but he writes like the disciple of St. John, though in perfect harmony with St. Paul's hymn-like eulogy of Christian love.

Ante-Nicene Fathers, edited by Alexander Roberts, DD & James Donaldson, LLD

### **Epistle Concerning the Martyrdom of Polycarp:**

Internal evidence goes far to establish the credit which Eusebius lends to this specimen of the martyrologies, certainly not the earliest if we accept that of Ignatius as genuine. As an encyclical of one of "the seven churches" to another of the same Seven, and as bearing witness to their aggregation with others into the unity of "the Holy and Catholic Church," it is a very interesting witness, not only to an article of the creed, but to the original meaning and acceptation of the same. More than this, it is evidence of the strength of Christ perfected in human weakness; and thus it affords us an assurance of grace equal to our day in every time of need. When I see in it, however, an example of what a noble army of martyrs, women and children included, suffered in those days "for the testimony of Jesus," and in order to hand down the knowledge of the Gospel to these boastful ages of our own, I confess myself edified by what I read, chiefly because I am humbled and abashed in comparing what a Christian used to be, with what a Christian is, in our times, even at his best estate.

That this Epistle has been interpolated (to insert words) can hardly be doubted, when we compare it with the unvarnished specimen, in Eusebius. As for the "fragrant smell" that came from the fire, many kinds of wood emit the like in burning; and, apart from Oriental warmth of colouring, there seems nothing incredible in the narrative if we except "the dove" (chap. xvi.), which, however, is probably a corrupt reading,<sup>83</sup> as suggested by our translators. The blade was thrust into the martyr's Left Side; and this, opening the heart, caused the outpouring of a flood, and not a mere trickling. But, though Greek thus amended is a plausible conjecture, there seems to have been nothing of the kind in the copy quoted by Eusebius. On the other hand, note the truly catholic and scriptural testimony: "We love the martyrs, but the Son of God we worship: it is impossible for us to worship any other."

Ante-Nicene Fathers, edited by Alexander Roberts, DD & James Donaldson, LLD

### **Writings:**

The Epistle of Polycarp to the Philippians

# The Epistle of Polycarp to the Philippians<sup>1</sup>

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*Polycarp, and the presbyters<sup>2</sup> with him, to the Church of God sojourning at Philippi: Mercy to you, and peace from God Almighty, and from the Lord Jesus Christ, our Saviour, be multiplied.*

## Chapter I.-Praise of the Philippians.

I have greatly rejoiced with you in our Lord Jesus Christ, because ye have followed the example<sup>3</sup> of true love [as displayed by God], and have accompanied, as became you, those who were bound in chains, the fitting ornaments of saints, and which are indeed the diadems of the true elect of God and our Lord; and because the strong root of your faith, spoken of in days<sup>4</sup> long gone by, endureth even until now, and bringeth forth fruit to our Lord Jesus Christ, who for our sins suffered even unto death, [but] "whom God raised froth the dead, having loosed the bands of the grave."<sup>5</sup> "In whom, though now ye see Him not, ye believe, and believing, rejoice with joy unspeakable and full of glory; "into which joy many desire to enter, knowing that "by grace ye are saved, not of works,"<sup>7</sup> but by the will of God through Jesus Christ.

## Chapter II.-An Exhortation to Virtue.

"Wherefore, girding up your loins,"<sup>8</sup> "serve the Lord in fear"<sup>9</sup> and truth, as those who have forsaken the vain, empty talk and error of the multitude, and "believed in Him who raised up our Lord Jesus Christ from the dead, and gave Him glory,"<sup>10</sup> and a throne at His right hand. To Him all things<sup>11</sup> in heaven and on earth are subject. Him every spirit serves. He comes as the Judge of the living and the dead.<sup>12</sup> His blood will God require of those who do not believe in Him.<sup>13</sup> But He who raised Him up from the dead will raise<sup>14</sup> up us also, if we do His will, and walk in His commandments, and love what He loved, keeping ourselves from all unrighteousness, covetousness, love of money, evil speaking, false witness; "not rendering evil for evil, or railing for railing,"<sup>15</sup> or blow for blow, or cursing for cursing, but being mindful of what the Lord said in His teaching: "Judge not, that ye be not judged;<sup>16</sup> forgive, and it shall be forgiven unto you;<sup>17</sup> be merciful, that ye may obtain mercy;<sup>18</sup> with what measure ye mete, it shall be measured to you again;<sup>19</sup> and once more, "Blessed are the poor, and those that are persecuted for righteousness' sake, for theirs is the kingdom of God."<sup>20</sup>

## Chapter III.-Expressions or Personal Unworthiness.

These things, brethren, I write to you concerning righteousness, not because I take anything upon myself, but because ye have invited me to do so. For neither I, nor any other such one, can come up to the wisdom<sup>21</sup> of the blessed and glorified Paul. He, when among you, accurately and stedfastly taught the word of truth in the presence of those who were then alive. And when absent from you, he wrote you a letter,<sup>22</sup> which, if you carefully study, you will find to be the means of building you up in that faith which has been given you, and which, being followed by hope, and preceded by love towards God, and Christ, and our neighbour, "is the mother of us all."<sup>23</sup> For if any one be inwardly possessed of these graces, he hath fulfilled the command of righteousness, since he that hath love is far from all sin.

## Chapter IV.-Various Exhortations.

"But the love of money is the root of all evils."<sup>24</sup> Knowing, therefore, that "as we brought nothing into the world, so we can carry nothing out,"<sup>25</sup> let us arm ourselves with the armour of righteousness;<sup>26</sup> and let us teach, first of all, ourselves to walk in the commandments of the Lord. Next, [teach] your wives [to walk] in the faith given to them, and in love and purity tenderly loving their own husbands in all truth, and loving all [others] equally in all chastity; and to train up their children in the knowledge and fear of God. Teach the widows to be discreet as respects the faith of the Lord, praying continually<sup>27</sup> for all, being far from all slandering, evil-speaking, false-witnessing, love of money, and every kind of evil; knowing that they are the altar<sup>28</sup> of God, that He clearly perceives all things, and that nothing is hid from Him, neither reasonings, nor reflections, nor any one of the secret things of the heart.

## Chapter V.-The Duties of Deacons, Youths, and Virgins.

Knowing, then, that "God is not mocked,"<sup>29</sup> we ought to walk worthy of His commandment and glory. In like manner should the deacons be blameless before the face of His righteousness, as being the servants of God and Christ,<sup>30</sup> and not of men. They must not be slanderers, double-tongued,<sup>31</sup> or lovers of money, but temperate in all things, compassionate, industrious, walking according to the truth of the Lord, who was the servant<sup>32</sup> of all. If we please Him in this present world, we shall receive also the future world, according as He has promised to us that He will raise us again from the dead, and that if we live<sup>33</sup> worthily of Him, "we shall also reign together with Him,"<sup>34</sup> provided only we believe. In like manner, let the young men also be blameless in all things, being especially careful to preserve purity, and keeping themselves in, as with a bridle, from every kind of evil. For it is well that they should be cut off from<sup>35</sup> the lusts that are in the world, since "every lust warreth against the spirit;"<sup>36</sup> and "neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God,"<sup>37</sup> nor those who do things inconsistent and unbecoming. Wherefore, it is needful to abstain from all these things, being subject to the presbyters and deacons, as unto God and Christ. The virgins also must walk in a blameless and pure conscience.



#### **Chapter VI.-The Duties of Presbyters and Others.**

And let the presbyters be compassionate and merciful to all, bringing back those that wander, visiting all the sick, and not neglecting the widow, the orphan, or the poor, but always "providing for that which is becoming in the sight of God and man;"<sup>38</sup> abstaining from all wrath, respect of persons, and unjust judgment; keeping far off from all covetousness, not quickly crediting [an evil report] against any one, not severe in judgment, as knowing that we are all under a debt of sin. If then we entreat the Lord to forgive us, we ought also ourselves to forgive;<sup>39</sup> for we are before the eyes of our Lord and God, and "we must all appear at the judgment-seat of Christ, and must every one give an account of himself."<sup>40</sup> Let us then serve Him in fear, and with all reverence, even as He Himself has commanded us, and as the apostles who preached the Gospel unto us, and the prophets who proclaimed beforehand the coming of the Lord [have alike taught us]. Let us be zealous in the pursuit of that which is good, keeping ourselves from causes of offence, from false brethren, and from those who in hypocrisy bear the name of the Lord, and draw away vain men into error.

#### **Chapter VII.-Avoid the Docetae, and Persevere in Fasting and Prayer.**

"For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist;"<sup>41</sup> and whosoever does not confess the testimony of the cross,<sup>42</sup> is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither a resurrection nor a judgment, he is the first-born of Satan.<sup>43</sup> Wherefore, forsaking the vanity of many, and their false doctrines, let us return to the word which has been handed down to us from<sup>44</sup> the beginning; "watching unto prayer,"<sup>45</sup> and persevering in fasting; beseeching in our supplications the all-seeing God "not to lead us into temptation,"<sup>46</sup> as the Lord has said: "The spirit truly is willing, but the flesh is weak."<sup>47</sup>

#### **Chapter VIII.-Persevere in Hope and Patience.**

Let us then continually persevere in our hope, and the earnest of our righteousness, which is Jesus Christ, "who bore our sins in His own body on the tree,"<sup>48</sup> "who did no sin, neither was guile found in His mouth,"<sup>49</sup> but endured all things for us, that we might live in Him.<sup>50</sup> Let us then be imitators of His patience; and if we suffer<sup>51</sup> for His name's sake, let us glorify Him.<sup>52</sup> For He has set us this example<sup>53</sup> in Himself, and we have believed that such is the case.

#### **Chapter IX.-Patience Inculcated.**

I exhort you all, therefore, to yield obedience to the word of righteousness, and to exercise all patience, such as ye have seen [set] before your eyes, not only in the case of the blessed Ignatius, and Zosimus, and Rufus, but also in others among yourselves, and in Paul himself, and the rest of the apostles. [This do] in the assurance that all these have not run<sup>54</sup> in vain, but in faith and righteousness, and that they are [now] in their due place in the presence of the Lord, with whom also they suffered. For they loved not this present world, but Him who died for us, and for our sakes was raised again by God from the dead.

#### **Chapter X.-Exhortation to the Practice of Virtue.<sup>55</sup>**

Stand fast, therefore, in these things, and follow the example of the Lord, being firm and unchangeable in the faith, loving the brotherhood,<sup>56</sup> and being attached to one another, joined together in the truth, exhibiting the meekness of the Lord in your intercourse with one another, and despising no one. When you can do good, defer it not, because "alms delivers from death."<sup>57</sup> Be all of you subject one to another<sup>58</sup> having your conduct blameless among the Gentiles,"<sup>59</sup> that ye may both receive praise for your good works, and the Lord may not be blasphemed through you. But woe to him by whom the name of the Lord is blasphemed!<sup>60</sup> Teach, therefore, sobriety to all, and manifest it also in your own conduct.

#### **Chapter XI.-Expression of Grief on Account of Valens.**

I am greatly grieved for Valens, who was once a presbyter among you, because he so little understands the place that was given him [in the Church]. I exhort you, therefore, that ye abstain from covetousness,<sup>61</sup> and that ye be chaste and truthful. "Abstain from every form of evil."<sup>62</sup> For if a man cannot govern himself in such matters, how shall he enjoin them on others? If a man does not keep himself from covetousness,<sup>63</sup> he shall be defiled by idolatry, and shall be judged as one of the heathen. But who of us are ignorant of the judgment of the Lord? "Do we not know that the saints shall judge the world?"<sup>64</sup> as Paul teaches. But I have neither seen nor heard of any such thing among you, in the midst of whom the blessed Paul laboured, and who are commended<sup>65</sup> in the beginning of his Epistle. For he boasts of you in all those Churches which alone then knew the Lord; but we [of Smyrna] had not yet known Him. I am deeply grieved, therefore, brethren, for him (Valens) and his wife; to whom may the Lord grant true repentance! And be ye then moderate in regard to this matter, and "do not count such as enemies,"<sup>66</sup> but call them back as suffering and straying members, that ye may save your whole body. For by so acting ye shall edify yourselves.<sup>67</sup>

## V. Apostolic Creed:

The **Apostles' Creed** (Latin: *Symbolum Apostolorum*), sometimes titled **Symbol of the Apostles**, is an early statement of Christian belief, a creed or "symbol." It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Latin Rite of the Roman Catholic Church, Lutheranism, the Anglican Communion, and Western Orthodoxy. It is also used by evangelical Protestant denominations such as Presbyterians, Methodists, Congregationalists and many Baptists.

<http://en.wikipedia.org>

### **The Apostles' Creed (as usually recited today)**

*I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.*

*I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen*

**Note:** "Catholic" - A transliteration of the Greek *katholikos*, "throughout the whole." Indicating availability of salvation for all peoples. Not to be confused with Roman Catholic, referring strictly to the Roman Catholic denomination. Some churches have taken to replacing the word catholic with Christian when reciting the creed

<http://www.iclnet.org/pub>

Throughout the Middle Ages it was generally believed that the Apostles, on the day of Pentecost, while still under the direct inspiration of the Holy Ghost, composed our present Creed between them, each of the Apostles contributing one of the twelve articles. This legend dates back to the sixth century, and it is foreshadowed still earlier in a sermon attributed to St. Ambrose, which takes notice that the Creed was "pieced together by twelve separate workmen".

<http://www.newadvent.org>

**The Apostle's Creed:** Although the present-day version is only thirteen centuries old, its content appears to be Apostolic. However, the tradition that it represents an agreement reached by the apostles themselves before they set out on their various journeys is no doubt false. Some Protestant theologians would modify the importance of the Apostle's Creed, for it asserts more than Sacred Scripture. At any rate, the practice of summarizing the beliefs of the Apostles is quite ancient in the Church, and the Apostle's creed is fairly representative of this practice.

**The Writings of the Early Church Fathers, page 9, Thomas P. Taaffe, Monarch Press, Inc.**

The creed was apparently used as a summary of Christian doctrine for baptismal candidates in the churches of Rome. Hence it is also known as *The Roman Symbol*. As in Hippolytus' version it was given in question and answer format with the baptismal candidates answering in the affirmative that they believed each statement.

<http://www.creeds.net>

Though no uniform type of Creed can be surely recognized among the earlier Eastern writers before the Council of Nicaea, an argument which has been considered by many to disprove the existence of any Apostolic formula, it is a striking fact that the Eastern Churches in the fourth century are found in possession of a Creed which reproduces with variations the old Roman type. This fact is fully admitted by such Protestant authorities as Harnack and Kattenbusch. It is obvious that these data would harmonize very well with the theory that a primitive Creed had been delivered to the Christian community of Rome, either by Sts. Peter and Paul themselves or by their immediate successors, and in the course of time had spread throughout the world.

Furthermore note that towards the end of the second century we can extract from the writings of St. Irenæus in southern Gaul and of Tertullian in far-off Africa two almost complete Creeds agreeing closely both with the old Roman Creed, as we know it from Rufinus, and with one another. It will be useful to translate from Burn (Introduction to the Creeds, pp. 50, 51) his tabular presentation of the evidence in the case of Tertullian. (Cf. MacDonald in "Ecclesiastical Review", February, 1903):

**THE OLD ROMAN CREED  
AS QUOTED BY TERTULLIAN (c. 200)**

**De Virg. Vel., 1**

**De Praecept., 13 and 26**

- |                                                        |                                                  |                                                                                                        |
|--------------------------------------------------------|--------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| (1) Believing in one God Almighty, maker of the world, | (1) We believe one only God,                     | (1) I believe in one God, maker of the world,                                                          |
| (2) and His Son, Jesus Christ,                         | (2) and the son of God Jesus Christ,             | (2) the Word, called His Son, Jesus Christ,                                                            |
| (3) born of the Virgin Mary,                           | (3) born of the Virgin,                          | (3) by the Spirit and power of God the Father made flesh in Mary's womb, and born of her               |
| (4) crucified under Pontius Pilate,                    | (4) Him suffered died, and buried,               | (4) fastened to a cross.                                                                               |
| (5) on the third day brought to life from the dead,    | (5) brought back to life,                        | (5) He rose the third day,                                                                             |
| (6) received in heaven,                                | (6) taken again into heaven,                     | (6) was caught up into heaven,                                                                         |
| (7) sitting now at the right hand of the Father,       | (7) sits at the right hand of the Father,        | (7) set at the right hand of the Father,                                                               |
| (8) will come to judge the living and the dead         | (8) will come to judge the living and the dead   | (8) will come with glory to take the good into life eternal, and condemn the wicked to perpetual fire, |
|                                                        | (9) who has sent from the Father the Holy Ghost. | (9) sent the vicarious power of His Holy Spirit,                                                       |
|                                                        |                                                  | (10) to govern believers (In this passage articles 9 and 10 precede 8)                                 |
| (12) through resurrection of the flesh.                |                                                  | (12) restoration of the flesh.                                                                         |

<http://www.newadvent.org>

**Apostles' Creed  
"The Old Roman Creed"**

I BELIEVE in God almighty [the Father almighty—(*Rufinus*)]  
 And in Christ Jesus, his only Son, our Lord  
 Who was born of the Holy Spirit and the Virgin Mary  
 Who was crucified under Pontius Pilate and was buried  
 And the third day rose from the dead  
 Who ascended into heaven  
 And sitteth on the right hand of the Father  
 Whence he cometh to judge the living and the dead.  
 And in the Holy Spirit  
**The holy church**  
 The remission of sins  
 The resurrection of the flesh  
 The life everlasting. [*Rufinus omits this line.*]

**The Apostles' Creed  
(sixth-century Gallican version)**

I BELIEVE in God the Father almighty,  
 I also believe in Jesus Christ his only Son, our Lord,  
 conceived of the Holy Spirit, born of the Virgin Mary.  
 suffered under Pontius Pilate, crucified, dead and buried; he descended into hell,  
 rose again the third day, ascended into heaven,  
 sat down at the right hand of the Father,  
 thence he is to come to judge the living and the dead.  
 I believe in the Holy Ghost,  
**the holy catholic Church**, the communion of saints,  
 the remission of sins,  
 the resurrection of the flesh and life eternal.

### **The Apostles' Creed vs. Gnosticism**

A Creed generally emphasizes the beliefs opposing those errors that the compilers of the creed think most dangerous at the time. The Creed of the Council of Trent, which was drawn up by the Roman Catholics in the 1500's, emphasized those beliefs that Roman Catholics and Protestants were arguing about most furiously at the time. The Nicene Creed, drawn up in the fourth century, is emphatic in affirming the Deity of Christ, since it is directed against the Arians, who denied that Christ was fully God. The Apostles' Creed, drawn up in the first or second century, emphasizes the true Humanity, including the material body, of Jesus, since that is the point that the heretics of the time (Gnostics, Marcionites, and later Manicheans) denied. (See 1 John 4:1-3) Thus the Apostles' Creed is as follows:

**\* I believe in God the Father Almighty, Maker of Heaven and Earth,**

*The Gnostics held that the physical universe is evil and that God did not make it.*

**\* And in Jesus Christ, His only Son, Our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary,**

*The Gnostics were agreed that the orthodox Christians were wrong in supposing that God had taken human nature or a human body. Some of them distinguished between Christ, whom they acknowledged to be in some sense divine, and the man Jesus, who was at most an instrument through whom the Christ spoke. They held that the man Jesus did not become the bearer or instrument of the Christ until the Spirit descended upon him at his baptism, and that the Spirit left him before the crucifixion, so that the Spirit had only a brief and tenuous association with matter and humanity. Others affirmed that there was never a man Jesus at all, but only the appearance of a man, through which appearance wise teachings were given to the first disciples. Against this the orthodox Christians affirmed that Jesus was conceived through the action of the Holy Spirit (thus denying the Gnostic position that the Spirit had nothing to do with Jesus until his Baptism), that he was born (which meant that he had a real physical body, and not just an appearance) of a virgin (which implied that he had been special from the first moment of his life, and not just from the baptism on.*

**\* Suffered under Pontius Pilate,**

*There were many stories then current about gods who died and were resurrected, but they were offered quite frankly as myths, as non-historical stories symbolic of the renewal of the vegetation every spring after the seeming death of winter. If you asked, "When did Adonis die, you would be told either, "Long ago and far away," or else, "His death is not an event in earthly time." Jesus, on the other hand, died at a particular time and place in history, under the jurisdiction of Pontius Pilate, Procurator of Judea from 26 to 36 CE, or during the last ten years of the reign of the Emperor Tiberius.*

**\* was crucified, dead, and buried; he descended into Hades.**

*Here the creed hammers home the point that he was really dead. He was not an illusion. He was nailed to a post. He died. He had a real body, a corpse, that was placed in a tomb. He was not merely unconscious — his spirit left his body and went to the realm of the dead. It is a common belief among Christians that on this occasion he took the souls of those who had died trusting in the promises made under the Old Covenant — Abraham, Moses, David, Elijah, Isaiah, and many others — and brought them out of the realm of the dead and into heavenly glory. But the creed is not concerned with this point. The reference to the descent into Hades (or Hell, or Sheol) is here to make it clear that the death of Jesus was not just a swoon or a coma, but death in every sense of the word.*

**\* The third day he rose from the dead, he ascended into heaven, and is seated at the right hand of God the Father Almighty. From thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy catholic church,**

*The Gnostics believed that the most important Christian doctrines were reserved for a select few. The orthodox belief was that the fullness of the Gospel was to be preached to the entire human race. Hence the term "catholic," or universal, which distinguished them from the Gnostics.*

**\* the communion of saints, the forgiveness of sins,**

*The Gnostics considered that what men needed was not forgiveness, but enlightenment. Ignorance, not sin, was the problem. Some of them, believing the body to be a snare and delusion, led lives of great asceticism. Others, believing the body to be quite separate from the soul, held that it did not matter what the body did, since it was completely foul anyway, and its actions had no effect on the soul. They accordingly led lives that were not ascetic at all. Either way, the notion of forgiveness was alien to them.*

**\* the resurrection of the body,**

*The chief goal of the Gnostics was to become free forever from the taint of matter and the shackles of the body, and to return to the heavenly realm as Pure Spirit. They totally rejected any idea of the resurrection of the body.*

**\* and the life everlasting. AMEN**

By James Kiefer, L-Soft list server at ASUCAD

## VI. Justin Martyr:

c.A.D. 100–c.A.D. 165, Christian apologist, called also Justin the Philosopher. Born in Samaria of pagan parents, he studied philosophy, and after his conversion in Ephesus to Christianity at about the age of 38, he went from place to place trying to convert men of learning by philosophical argument. He opened a school of Christian philosophy at Rome, where he and some disciples were finally martyred under Marcus Aurelius.

<http://www.bartleby.com>

### Biography:

Most of what is known about the life of Justin Martyr comes from his own writings. He was born at Flavia Neapolis (modern Nablus) in Palestine. The city had been founded by Vespasian in the aftermath of the destruction of Jerusalem in AD 70. According to church tradition Justin suffered martyrdom at Rome under Marcus Aurelius when Rusticus was prefect of the city (between 162 and 168). He calls himself a Samaritan, but his father and grandfather were probably Greek or Roman, and he was brought up a Pagan. It seems that he had property, studied philosophy, converted to Christianity, and devoted the rest of his life to teaching what he considered the true philosophy, still wearing his philosopher's gown to indicate that he had attained the truth. He probably traveled widely and ultimately settled in Rome as a Christian teacher.

<http://en.wikipedia.org>

He was brought up with a good education in rhetoric, poetry, and history. He studied various schools of philosophy in Alexandria and Ephesus, joining himself first to Stoicism, then Pythagoreanism, then Platonism, looking for answers to his questions. While at Ephesus, he was impressed by the steadfastness of the Christian martyrs, and by the personality of an aged Christian man whom he met by chance while walking on the seashore. This man spoke to him about Jesus as the fulfillment of the promises made through the Jewish prophets. Justin was overwhelmed. "Straightway a flame was kindled in my soul," he writes, "and a love of the prophets and those who are friends of Christ possessed me." Justin became a Christian, but he continued to wear the cloak that was the characteristic uniform of the professional teacher of philosophy. His position was that pagan philosophy, especially Platonism, is not simply wrong, but is a partial grasp of the truth, and serves as "a schoolmaster to bring us to Christ." He engaged in debates and disputations with non-Christians of all varieties, pagans, Jews, and heretics. He opened a school of Christian philosophy and accepted students, first at Ephesus and then later at Rome. There he engaged the Cynic philosopher Crescens in debate, and soon after was arrested on the charge of practicing an unauthorized religion. (It is suggested that Crescens lost the debate and denounced Justin to the authorities out of spite.) He was tried before the Roman prefect Rusticus, refused to renounce Christianity, and was put to death by beheading along with six of his students, one of them a woman. A record of the trial, probably authentic, is preserved, known as *The Acts of Justin the Martyr*.

<http://justus.anglican.org>

He received a good education in philosophy, an account of which he gives us at the beginning of his "Dialogue with the Jew Tryphon"; he placed himself first under a Stoic, but after some time found that he had learned nothing about God and that in fact his master had nothing to teach him on the subject. A Peripatetic whom he then found welcomed him at first but afterwards demanded a fee from him; this proved that he was not a philosopher. A Pythagorean refused to teach him anything until he should have learned music, astronomy, and geometry. Finally a Platonist arrived on the scene and for some time delighted Justin. This account cannot be taken too literally; the facts seem to be arranged with a view to showing the weakness of the pagan philosophies and of contrasting them with the teachings of the Prophets and of Christ. The main facts, however, may be accepted; the works of Justin seem to show just such a philosophic development as is here described, Eclectic, but owing much to Stoicism and more to Platonism. He was still under the charm of the Platonistic philosophy when, as he walked one day along the seashore, he met a mysterious old man; the conclusion of their long discussion was that he soul could not arrive through human knowledge at the idea of God, but that it needed to be instructed by the Prophets who, inspired by the Holy Ghost, had known God and could make Him known

<http://www.newadvent.org>

During the reign of Antoninus Pius (131-161) he taught in Rome, influencing Tatian and Irenaeus. He was one of the first to consistently use Greek philosophy (especially Platonism) to explain Christian doctrine, thereby setting himself in dramatic opposition to Tertullian, who would ask "what does Athens have to do with Jerusalem?" The Logos (God immanent), he believed, was "other than" the Father (God transcendent) in number, but not in will.

<http://www2.evansville.edu>

Works:

The principal facts of Justin's life are gathered from his own writings. There is little clue to dates. It is agreed on all hands that he lived in the reign of Antoninus Pius, and the testimony of Eusebius and most credible historians renders it nearly certain that he suffered martyrdom in the reign of Marcus Aurelius. The *Chronicon Paschale* gives as the date 165 a.d.

The writings of Justin Martyr are among the most important that have come down to us from the second century. He was not the first that wrote an Apology in behalf of the Christians, but his Apologies are the earliest extant. They are characterized by intense Christian fervour, and they give us an insight into the relations existing between heathens and Christians in those days. His other principal writing, the Dialogue with Trypho, is the first elaborate exposition of the reasons for regarding Christ as the Messiah of the Old Testament, and the first systematic attempt to exhibit the false position of the Jews in regard to Christianity.

**Ante-Nicene Fathers, Vol 1. Pg 160-161, edited by Alexander Roberts, DD & James Donaldson, LLD**

Many of Justin's writings have perished. Those works which have come to us bearing his name have been divided into three classes.

**The first class** embraces those which are unquestionably genuine, viz. the two Apologies, and the Dialogue with Trypho. Some critics have urged objections against Justin's authorship of the Dialogue; but the objections are regarded now as possessing no weight.

**The second class** consists of those works which are regarded by some critics as Justin's, and by others as not his. They are: 1. An Address to the Greeks; 2. A Hortatory Address to the Greeks; 3. On the Sole Government of God; 4. An Epistle to Diognetus; 5. Fragments from a work on the Resurrection; 6. And other Fragments. Whatever difficulty there may be in settling the authorship of these treatises, there is but one opinion as to their earliness. The latest of them, in all probability, was not written later than the third century.

**The third class** consists of those that are unquestionably not the works of Justin. These are: 1. An Exposition of the True Faith; 2. Replies to the Orthodox; 3. Christian Questions to Gentiles; 4. Gentile Questions to Christians; 5. Epistle to Zenas and Serenus; and 6. A Refutation of certain Doctrines of Aristotle. There is no clue to the date of the two last. There can be no doubt that the others were written after the Council of Nicaea, though, immediately after the Reformation, Calvin and others appealed to the first as a genuine writing of Justin's.

**Ante-Nicene Fathers, Vol 1. Pg 160-161, edited by Alexander Roberts, DD & James Donaldson, LLD**

There is a curious question connected with the Apologies of Justin which have come down to us. Eusebius mentions two Apologies, -one written in the reign of Antoninus Pius, the other in the reign of Marcus Aurelius. Critics have disputed much whether we have these two Apologies in those now extant. Some have maintained, that what is now called the Second Apology was the preface of the first, and that the second is lost. Others have tried to show, that the so called Second Apology is the continuation of the first, and that the second is lost. Others have supposed that the two Apologies which we have are Justin's two Apologies, but that Eusebius was wrong in affirming that the second was addressed to Marcus Aurelius; and others maintain, that we have in our two Apologies the two Apologies mentioned by Eusebius, and that our first is his first, and our second his second.

**Ante-Nicene Fathers, Vol 1. Pg 160-161, edited by Alexander Roberts, DD & James Donaldson, LLD**

Interestingly, in the *Dialogue*, Justin also wrote, "For I choose to follow not men or men's doctrines, but God and the doctrines [delivered] by Him. For if you have fallen in with some who are called Christians, but who do not admit this [truth], and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob ; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians" (Dialogue. Chapter 80).

<http://en.wikipedia.org>

### First Apology:

The *Dialogue* is a later work than the *First Apology*; the date of composition of the latter, from the fact that it was addressed to Antoninus Pius, Marcus Aurelius, and Lucius Verus, must fall between 147 and 161. The reference to Felix as governor of Egypt, since this can only be the Lucius Munatius Felix whom the Oxyrhynchus papyri name as prefect September 13, 151, fixes the date still more exactly. The *Chronicon* of Eusebius gives 152-153 as the date of the attacks of Crescens. <http://en.wikipedia.org>

His *First Apology* (in the sense of "defense" or "vindication") was addressed (around 155) to the Emperor Antoninus Pius and his adopted sons. (It is perhaps worth noting that some of the fiercest persecutors of the Christians were precisely the emperors who had a strong sense of duty, who were fighting to maintain the traditional Roman values, including respect for the gods, which they felt had made Rome great and were her only hope of survival.) He defends Christianity as the only rational creed, and he includes an account of current Christian ceremonies of Baptism and the Eucharist (probably to counteract distorted accounts from anti-Christian sources). <http://justus.anglican.org>

The "proposition" occupies ch. i-iii. The Christians must not be condemned if they are innocent of the crimes laid to their charge. That they are innocent Justin proves in two ways.

1. *By a direct refutation* (iv-xiii). The Christians are not atheists, although they do not adore idols; neither are they immoral, or homicides, or enemies of the Empire. They are virtuous and peaceful citizens.

2. This refutation alone would suffice; but it does not satisfy Justin. Convinced that Christianity is persecuted only because it is misapprehended, he devotes most of the remaining chapters of his *First Apology* to explaining to the pagans the Christian religion in its moral teaching (xvi-xvii), in a few of its dogmas (xviii-xx), in its founder and its history (xxi-xxiii; xxx-lv), in its worship and the initiation of its adepts (lxi-lxvii). xxiv-xxix and lvi-lx form two parentheses, in which the author returns to a subject he had previously treated, or speaks of the counterfeits of Christianity set up by the demons. The conclusion is contained in lxviii: St. Justin again demands that Christians be not condemned without examination and without trial.[8] <http://www.earlychristianwritings.com>

### Second Apology:

The *Second Apology* is addressed to the Senate. It is much shorter than the first and must have been written very soon after the latter (c. 155, at the latest), although it is in nowise a mere continuation of it. It was written in Rome on the following occasion. A Christian woman had separated from her pagan husband, a debauche, who, to avenge himself, denounced her catechist, Ptolemaeus, who was put to death with two other Christians by order of Urbicus, prefect of Rome (144-160). Justin immediately protested. The main idea of this new treatise is the same as that of the *First Apology*. The Christians are not known; their doctrine is purer, nobler, and more complete than those of the philosophers; their conduct is free from reproach. The demons are responsible for the fact that they are persecuted. All these ideas are jumbled together. But in reading the *Apology*, we feel that the author is aroused and foresees his own martyrdom; he awaits it, but this does not prevent him from proclaiming loudly that he is a Christian. <http://www.earlychristianwritings.com>

The *Second Apology* is addressed to the Roman Senate. It is chiefly concerned to rebut specific charges of immorality and the like that had been made against the Christians. He argues that good Christians make good citizens, and that the notion that Christianity undermines the foundations of a good society is based on slander or misunderstanding. <http://justus.anglican.org>

### Dialogue:

The *Dialog With Trypho the Jew* is an account of a dialog between Justin and a Jewish rabbi named Trypho(n) (probably a real conversation with a real rabbi, although it may be suspected that Justin in editing it later gave himself a few good lines that he wished he had thought of at the time), whom he met while promenading at Ephesus shortly after the sack of Jerusalem in 135. Trypho had fled from Israel, and the two men talked about the Jewish people and their place in history, and then about Jesus and whether he was the promised Messiah. A principal question is whether the Christian belief in the deity of Christ can be reconciled with the uncompromising monotheism of the Scriptures. The dialogue is a valuable source of information about early Christian thought concerning Judaism and the relation between Israel and the Church as communities having a covenant relation with God. Toward the end of the dialog, Trypho asks, "Suppose that I were to become a Christian. Would I be required to give up keeping kosher and other parts of the Jewish law?" Justin replies: "Christians are not agreed on this. Some would say that you must give them up. Others, such as myself, would say that it would be quite all right for you, as a Jewish convert to Christianity, to keep kosher and otherwise observe the Law of Moses, provided that you did not try to compel other converts to do likewise, and provided that you clearly understand that keeping kosher will not save you. It is only Christ who saves you." They finally part friends, <http://justus.anglican.org>

Writings:

## The First Apology of Justin

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### Chapter I.-Address.

To the Emperor Titus Aelius Adrianus Antoninus Pius Augustus Caesar, and to his son Verissimus the Philosopher, and to Lucius the Philosopher, the natural son of Caesar, and the adopted son of Pius, a lover of learning, and to the sacred Senate, with the whole People of the Romans, I, Justin, the son of Priscus and grandson of Bacchius, natives of Flavia Neapolis in Palestine, present this address and petition in behalf of those of all nations who are unjustly hated and wantonly abused, myself being one of them.

### Chapter II.-Justice Demanded.

Reason directs those who are truly pious and philosophical to honour and love only what is true, declining to follow traditional opinions,<sup>1</sup> if these be worthless. For not only does sound reason direct us to refuse the guidance of those who did or taught anything wrong, but it is incumbent on the lover of truth, by all means, and if death be threatened, even before his own life, to choose to do and say what is right. Do you, then, since ye are called pious and philosophers, guardians of justice and lovers of learning, give good heed, and hearken to my address; and if ye are indeed such, it will be manifested. For we have come, not to flatter you by this writing, nor please you by our address, but to beg that you pass judgment, after an accurate and searching investigation, not flattered by prejudice or by a desire of pleasing superstitious men, nor induced by irrational impulse or evil rumours which have long been prevalent, to give a decision which will prove to be against yourselves. For as for us, we reckon that no evil can be done us, unless we be convicted as evil-doers or be proved to be wicked men; and you, you can kill, but not hurt us.

### Chapter III.-Claim of Judicial Investigation.

But lest any one think that this is an unreasonable and reckless utterance, we demand that the charges against the Christians be investigated, and that, if these be substantiated, they be punished as they deserve; [or rather, indeed, we ourselves will punish them.]<sup>2</sup> But if no one can convict us of anything, true reason forbids you, for the sake of a wicked rumour, to wrong blameless men, and indeed rather yourselves, who think fit to direct affairs, not by judgment, but by passion. And every sober-minded person will declare this to be the only fair and equitable adjustment, namely, that the subjects render an unexceptional account of their own life and doctrine; and that, on the other hand, the rulers should give their decision in obedience, not to violence and tyranny, but to piety and philosophy. For thus would both rulers and ruled reap benefit. For even one of the ancients somewhere said, "Unless both rulers and ruled philosophize, it is impossible to make states blessed."<sup>3</sup> It is our task, therefore, to afford to all an opportunity of inspecting our life and teachings, lest, on account of those who are accustomed to be ignorant of our affairs, we should incur the penalty due to them for mental blindness;<sup>4</sup> and it is your business, when you hear us, to be found, as reason demands, good judges. For if, when ye have learned the truth, you do not what is just, you will be before God without excuse.

### Chapter IV.-Christians Unjustly Condemned for Their Mere Name.

By the mere application of a name, nothing is decided, either good or evil, apart from the actions implied in the name; and indeed, so far at least as one may judge from the name we are accused of, we are most excellent people.<sup>5</sup> But as we do not think it just to beg to be acquitted on account of the name, if we be convicted as evil-doers, so, on the other hand, if we be found to have committed no offence, either in the matter of thus naming ourselves, or of our conduct as citizens, it is your part very earnestly to guard against incurring just punishment, by unjustly punishing those who are not convicted. For from a name neither praise nor punishment could reasonably spring, unless something excellent or base in action be proved. And those among yourselves who are accused you do not punish before they are convicted; but in our case you receive the name as proof against us, and this although, so far as the name goes, you ought rather to punish our accusers. For we are accused of being Christians, and to hate what is *excellent* (Chrestian) is unjust. Again, if any of the accused deny the name, and say that he is not a Christian, you acquit him, as having no evidence against him as a wrong-doer; but if any one acknowledge that he is a Christian, you punish him on account of this acknowledgment. Justice requires that you inquire into the life both of him who confesses and of him who denies, that by his deeds it may be apparent what kind of man each is. For as some who have been taught by the Master, Christ, not to deny Him, give encouragement to others when they are put to the question, so in all probability do those who lead wicked lives give occasion to those who, without consideration, take upon them to accuse all the Christians of impiety and wickedness. And this also is not right. For of philosophy, too, some assume the name and the garb who do nothing worthy of their profession; and you are well aware, that those of the ancients whose opinions and teachings were quite diverse, are yet all called by the one name of philosophers. And of these some taught atheism; and the poets who have flourished among you raise a laugh out of the uncleanness of Jupiter with his own children. And those who now adopt such instruction are not restrained by you; but, on the contrary, you bestow prizes and honours upon those who euphroniously insult the gods.

### Chapter V.-Christians Charged with Atheism.

Why, then, should this be? In our case, who pledge ourselves to do no wickedness, nor to hold these atheistic opinions, you do not examine the charges made against us; but, yielding to unreasoning passion, and to the instigation of evil demons, you punish us without consideration or judgment. For the truth shall be spoken; since of old these evil demons, effecting apparitions of themselves, both defiled women and corrupted boys, and showed such fearful sights to men, that those who did not use their reason in judging of the actions that were done, were struck with terror; and being carried away by fear, and not knowing that these were demons, they called them gods, and gave to each the name which each of the demons chose for himself.<sup>6</sup> And when Socrates endeavoured, by true reason and examination, to bring these things to light, and deliver men from the demons, then the demons themselves, by means of men who rejoiced in iniquity, compassed his death, as an atheist and a profane person, on the charge that "he was introducing new divinities;" and in our case they display a similar activity. For not only among the Greeks did reason



(Logos) prevail to condemn these things through Socrates, but also among the Barbarians were they condemned by Reason (or the Word, the Logos) Himself, who took shape, and became man, and was called Jesus Christ; and in obedience to Him, we not only deny that they who did such things as these are gods,<sup>7</sup> but assert that they are wicked and impious demons,<sup>8</sup> whose actions will not bear comparison with those even of men desirous of virtue.

**Chapter VI.-Charge of Atheism Refuted.**

Hence are we called atheists. And we confess that we are atheists, so far as gods of this sort are concerned, but not with respect to the most true God, the Father of righteousness and temperance and the other virtues, who is free from all impurity. But both Him, and the Son (who came forth from Him and taught us these things, and the host of the other good angels who follow and are made like to Him),<sup>9</sup> and the prophetic Spirit, we worship and adore, knowing them in reason and truth, and declaring without grudging to every one who wishes to learn, as we have been taught.

**Chapter VII.-Each Christian Must Be Tried by His Own Life.**

But some one will say, Some have ere now been arrested and convicted as evil-doers. For you condemn many, many a time, after inquiring into the life of each of the accused severally, but not on account of those of whom we have been speaking.<sup>10</sup> And this we acknowledge, that as among the Greeks those who teach such theories as please themselves are all called by the one name "Philosopher," though their doctrines be diverse, so also among the Barbarians this name on which accusations are accumulated is the common property of those who are and those who seem wise. For all are called Christians. Wherefore we demand that the deeds of all those who are accused to you be judged, in order that each one who is convicted may be punished as an evil-doer, and not as a Christian; and if it is clear that any one is blameless, that he may be acquitted, since by the mere fact of his being a Christian he does no wrong.<sup>11</sup> For we will not require that you punish our accusers,<sup>12</sup> they being sufficiently punished by their present wickedness and ignorance of what is right.

**Chapter VIII.-Christians Confess Their Faith in God.**

And reckon ye that it is for your sakes we have been saying these things; for it is in our power, when we are examined, to deny that we are Christians; but we would not live by telling a lie. For, impelled by the desire of the eternal and pure life, we seek the abode that is with God, the Father and Creator of all, and hasten to confess our faith, persuaded and convinced as we are that they who have proved to God<sup>13</sup> by their works that they followed Him, and loved to abide with Him where there is no sin to cause disturbance, can obtain these things. This, then, to speak shortly, is what we expect and have learned from Christ, and teach. And Plato, in like manner, used to say that Rhadamanthus and Minos would punish the wicked who came before them; and we say that the same thing will be done, but at the hand of Christ, and upon the wicked in the same bodies united again to their spirits which are now to undergo everlasting punishment; and not only, as Plato said, for a period of a thousand years. And if any one say that this is incredible or impossible, this error of ours is one which concerns ourselves only, and no other person, so long as you cannot convict us of doing any harm.

**Chapter IX.-Folly of Idol Worship.**

And neither do we honour with many sacrifices and garlands of flowers such deities as men have formed and set in shrines and called gods; since we see that these are soulless and dead, and have not the form of God (for we do not consider that God has such a form as some say that they imitate to His honour), but have the names and forms of those wicked demons which have appeared. For why need we tell you who already know, into what forms the craftsmen,<sup>14</sup> carving and cutting, casting and hammering, fashion the materials? And often out of vessels of dishonour, by merely changing the form, and making an image of the requisite shape, they make what they call a god; which we consider not only senseless, but to be even insulting to God, who, having ineffable glory and form, thus gets His name attached to things that are corruptible, and require constant service. And that the artificers of these are both intemperate, and, not to enter into particulars, are practised in every vice, you very well know; even their own girls who work along with them they corrupt. What infatuation! that dissolute men should be said to fashion and make gods for your worship, and that you should appoint such men the guardians of the temples where they are enshrined; not recognising that it is unlawful even to think or say that men are the guardians of gods.

**Chapter X.-How God is to Be Served.**

But we have received by tradition that God does not need the material offerings which men can give, seeing, indeed, that He Himself is the provider of all things. And we have been taught, and are convinced, and do believe, that He accepts those only who imitate the excellences which reside in Him, temperance, and justice, and philanthropy, and as many virtues as are peculiar to a God who is called by no proper name. And we have been taught that He in the beginning did of His goodness, for man's sake, create all things out of unformed matter; and if men by their works show themselves worthy of this His design, they are deemed worthy, and so we have received-of reigning in company with Him, being delivered from corruption and suffering. For as in the beginning He created us when we were not, so do we consider that, in like manner, those who choose what is pleasing to Him are, on account of their choice, deemed worthy of incorruption and of fellowship with Him. For the coming into being at first was not in our own power; and in order that we may follow those things which please Him, choosing them by means of the rational faculties He has Himself endowed us with, He both persuades us and leads us to faith. And we think it for the advantage of all men that they are not restrained from learning these things, but are even urged thereto. For the restraint which human laws could not effect, the Word, inasmuch as He is divine, would have effected, had not the wicked demons, taking as their ally the lust of wickedness which is in every man, and which draws variously to all manner of vice, scattered many false and profane accusations, none of which attach to us.

**Chapter XI.-What Kingdom Christians Look for.**

And when you hear that we look for a kingdom, you suppose, without making any inquiry, that we speak of a human kingdom; whereas we speak of that which is with God, as appears also from the confession of their faith made by those who are charged with being Christians, though they know that death is the punishment awarded to him who so confesses. For if we looked for a human kingdom, we should also deny our Christ, that we might not be slain; and we should strive to escape detection, that we might obtain what we expect. But since our thoughts are not fixed on the present, we are not concerned when men cut us off; since also death is a debt which must at all events be paid.

## VII. Tatian:

### Biography:

Concerning the date and place of his birth, little is known beyond what he tells about himself in his *Oratio ad Graecos*, chap. xlii (*Ante-Nicene Fathers*, ii. 81-82): that he was born in "the land of the Assyrians"; Current scholarly consensus is that he died c. 185, perhaps in Assyria.

<http://en.wikipedia.org>

Tatian referred to himself as "an Assyrian," "born in the frontier district between the Roman Empire and Parthia". Trained in "mythology, history, poetry, and chronology" he became disgusted with paganism. He traveled first to Antioch and then to Rome, where he was converted by reading the Hebrew Scriptures. In Rome he joined the school of Justin Martyr, (between 150-165) whom he held in high regard. Tatian was a man of fiery temperament and seems to have found in Christianity a means by which to attack not only "pagan religion, but also... the Roman system of law and government."

<http://www.earlychurch.org.uk>

A second-century apologist about whose antecedents and early history nothing can be affirmed with certainty except that he was born in Assyria and that he was trained in Greek philosophy. While a young man he traveled extensively. Disgusted with the greed of the pagan philosophers with whom he came in contact, he conceived a profound contempt for their teachings. Repelled by the grossness and immorality of the pagans and attracted by the holiness of the Christian religion and the sublimity and simplicity of the Scriptures, he became a convert, probably about A.D. 150. He joined the Christian community in Rome, where he was a "hearer" of Justin. There is no reason to think he was converted by the latter. While Justin lived Tatian remained orthodox. Later (c. 172) he apostatized, became a Gnostic of the Encratite sect, and returned to the Orient. The circumstances and date of his death are not known.

<http://www.newadvent.org>

Among his pupils were Rhodon, and perhaps Apelles, and Clement of Alexandria. He made a missionary journey to the East and worked in Cilicia and Pisidia, using the Syrian Antioch as the center of his efforts.

<http://www.nndb.com>

After the death of Justin, Tatian unfortunately fell under the influence of the Gnostic heresy, and founded an ascetic sect, which, from the rigid principles it professed, was called that of the Encratites, that is, "*The self-controlled*," or, "*The masters of themselves*." Tatian latterly established himself at Antioch, and acquired a considerable number of disciples, who continued after his death to be distinguished by the practice of those austerities which he had enjoined. The sect of the Encratites is supposed to have been established about a.d. 166, and Tatian appears to have died some few years afterwards.

**Ante-Nicene Fathers, Vol 2. Pg 61-63, edited by Alexander Roberts, DD & James Donaldson, LLD**

[a.d. 110-172.] It was my first intention to make this author a mere appendix to his master, Justin Martyr; for he stands in an equivocal position, as half Father and half heretic. His good seems to have been largely due to Justin's teaching and influence. One may trust that his falling away, in the decline of life, is attributable to infirmity of mind and body; his severe asceticism countenancing this charitable thought. Many instances of human frailty, which the experience of ages has taught Christians to view with compassion rather than censure, are doubtless to be ascribed to mental aberration and decay. Early Christians had not yet been taught this lesson; for, socially, neither Judaism nor Paganism had wholly surrendered their unloving influences upon their minds. Moreover, their high valuation of discipline, as an essential condition of self-preservation amid the fires of surrounding scorn and hatred, led them to practise, perhaps too sternly, upon offenders, what they often heroically performed upon themselves,-the amputation of the scandalous hand, or the plucking out of the evil eye

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The charge that Tatian was a Gnostic is difficult to substantiate. Tatian clearly declared his belief in Christ's incarnation, His suffering and bodily resurrection. We can only guess at the real reason for Tatian's condemnation at the hands of Irenaeus. Some have suggested that it may have been his status as an independent Christian teacher. In such a position he was outside of the control of the church hierarchy and may well have been seen as a threat to orthodoxy; "orthodoxy" at that point in history being increasingly defined as that which the bishops believed.

<http://www.earlychurch.org.uk>

## Works:

The only extant work of Tatian is his "Address to the Greeks." It is a most unsparing and direct exposure of the enormities of heathenism. Several other works are said to have been composed by Tatian; and of these, a *Diatessaron*, or *Harmony of the Four Gospels*, is specially mentioned. His Gnostic views led him to exclude from the continuous narrative of our Lord's life, given in this work, all those passages which bear upon the incarnation and true humanity of Christ. Notwithstanding this defect, we cannot but regret the loss of this earliest Gospel harmony; but the very title it bore is important, as showing that the Four Gospels, and these only, were deemed authoritative about the middle of the second century.

**Ante-Nicene Fathers, Vol 2. Pg 61-63, edited by Alexander Roberts, DD & James Donaldson, LLD**

*Writings.* According to Eusebius, Tatian wrote many books; of most of these only the Greek names of some of them have survived. One is an attempt to deal with the contradictions to be found in the Bible; the *Diatessaron* is an amalgam of the four Gospels treated as a unified story; also lost is a recension of the Pauline epistles; and finally the *Oratio ad Graecos*, belonging to Tatian's Catholic period. He has the double purpose in view of exposing the weakness of the pagan view of the universe and of commending the Christian explanation. For the former purpose he seems to have made use of an already existent book, perhaps that of Oenomaus of Gadara, a Syrian who wrote in the time of Hadrian. The same source seems to have been used by Minucius Felix and Tertullian, and Eusebius quotes some other fragments of the work of Oenomaus. The main argument employed is an exposition of the contradictions, absurdities and immoralities of Greek mythology. A special attack is made on the doctrine of Fate or Necessity. Tatian insists that man is a free agent: that his sins and the consequent evils in the world are the result of free choice, and that the same free choice can remedy the evil.

<http://www.nndb.com>

One of these, "Oratio ad Graecos" (*Pros Hellenas*), is an apology for Christianity, containing in the first part (i-xxxix) an exposition of the Christian Faith with a view to showing its superiority over Greek philosophy, and in the second part a demonstration of the high antiquity of the Christian religion. The tone of this apology is bitter and denunciatory. The author inveighs against Hellenism in all its forms and expresses the deepest contempt for Greek philosophy and Greek manners.

<http://www.newadvent.org>

From a literary point of view, the Apology of Tatian—the only work of his that is entirely preserved—is extremely obscure and difficult to interpret. This obscurity is due partly, no doubt, to the imperfect condition of the text, but partly also to the author's style. Tatian had been a sophist and retained the affected style of a sophist, seeking for new figures and sensational phrases. This does not prevent him from sometimes being careless and trivial. Although he loses sight of his subject less often than St. Justin, he allows himself to drift into digressions, which interrupt the trend of his discourse. What we most admire in him is the brilliance, the sincerity, and the enthusiasm of the controversialist. "Tatian," concludes Puech, ". . . sometimes offends by his negligence, sometimes by his affectation, but it would be too severe a judgment to call him a barbarian; . . . he is a pretentious but able writer."

**A Handbook of Patrology; By The Rev. J. Tixeront, D.D.; English Edition, 1920, Published in St. Louis, MO, by B. Herder Book Co**

A comparison has often been drawn between the character and disposition of Tatian and that of Tertullian. This comparison is justified because, although Tatian has not the genius of Tertullian, they are both excessive, violent, and fond of paradox. Instead of trying to conciliate his opponents in order to win them over, Tatian repulses them by invective and sarcasm. He can find no good in them: Greek art is immoral, Greek literature childish, Greek philosophy false, the Greek language neither pure nor uniform. From beginning to end his is an apology of the clenched fist. Each line betrays arrogance and bitterness.

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### Oratio ad Graecos:

His *Oratio ad Graecos* (Address to the Greeks) tries to prove the worthlessness of paganism, and the reasonableness and high antiquity of Christianity. It is not characterized by logical consecutiveness, but is discursive in its outlines. The carelessness in style is intimately connected with his contempt of everything Greek. No educated Christian has more consistently separated from paganism; but by overshooting the mark, his scolding and blustering philippic lost its effectiveness because it lacks justice. His tendency to attack Greek philosophers by mocking their misfortunes (such as an unfortunate death, or being sold into slavery) could also be considered an *ad hominem* fallacy. However as early as Eusebius, Tatian was praised for his discussions of the antiquity of Moses and of Jewish legislation, and it was because of this chronological section that his *Oratio* was not generally condemned. (Text of Tatian's Address to the Greeks) <http://en.wikipedia.org>

The work is divided into three parts: (1) an introduction (1-4) in which Tatian begs the Greeks not to deal too rigorously with the barbarians (*i. e.*, Christians), who are in fact superior to them; (2) an exposition of the principal Christian teachings (5-30) concerning the Logos, the Resurrection, the Angels and demons, the soul, the spirit, the world, etc., compared with the religious and philosophical teachings of the Greeks and in particular with their mythology: the superiority of the former is more than evident; (3) a chronological discussion (31-41). Not only is the Christian doctrine superior to the pagan teachings; it is more ancient. Moses lived 400 years before the Trojan War celebrated by Homer.

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His positive explanation of the universe is rather difficult to follow. He lays great stress on the Logos doctrine; all good is to be found in union with the Logos; all evil is in matter or in "spirits of a material nature"; the origin of evil in the world seems to be the choice of the latter rather than of the former; and redemption consists in the reverse process. But the choice of evil was not made only by man but by angels, who by their evil choice became the demons, that is, the gods of the heathen world. Both men and angels will be judged at the end of the world, when the good will receive again the immortality which was lost through sin, and the wicked will receive death through punishment with immortality. Tatian does not deny the stories of the Greek mythology -- indeed he protests against any attempt to allegorize it -- but he insists that these stories are the record of the deeds of demons and have no religious value. The truth of his views he rests, rather strangely, on the argument that Moses, the writer of the Pentateuch, lived long before Homer, whom he regards as the earliest Greek religious writer, and to prove this he quotes a series of synchronisms, which were made use of by many subsequent chronologies, including probably Julius Africanus, who in turn was used by Eusebius.

The omissions in the *Oratio* are even more remarkable than its statements. There is at the most not more than an allusion to Jesus Christ, who is never mentioned by name, and though there are frequent allusions to the regaining of life, which is accomplished by union with the Logos, there is no reference to the doctrines of the incarnation of the atonement. <http://www.nndb.com>

### Diatessaron:

His works, which were very numerous, have perished, in consequence of his lapse from orthodoxy. Give him due credit for his *Diatessaron*, of which the very name is a valuable testimony to the Four Gospels as recognized by the primitive churches. It is lost, with the "infinite number" of other books which St. Jerome attributes to him. All honor to this earliest harmonist for such a work; and let us believe, with Mill and other learned authorities, that, if Eusebius had seen the work he censures, he might have expressed himself more charitably concerning it. We know something of Tatian, already, from the melancholy pages of Irenaeus. Theodoret finds no other fault with his *Diatessaron* than its omission of the genealogies, which he, probably, could not harmonize on any theory of his own. The errors into which he fell in his old age<sup>1</sup> were so absurd, and so contrary to the Church's doctrine and discipline, that he could not be tolerated as one of the faithful, without giving to the heathen new grounds for the malignant slanders with which they were ever assailing the Christians

**Ante-Nicene Fathers, Vol 2. Pg 61-63, edited by Alexander Roberts, DD & James Donaldson, LLD**

His other major work was the *Diatessaron*, a "harmony" or synthesis of the four New Testament Gospels into a combined narrative of the life of Jesus. Ephrem the Syrian referred to it as the *Evangelion da Mehallete* ("The Gospel of the Mixed"), and it was practically the only gospel text used in Syria during the third and fourth centuries. In the fifth century the *Diatessaron* was replaced in the Syrian churches by the four original Gospels. Rabbula, Bishop of Edessa, ordered the priests and deacons to see that every church should have a copy of the separate Gospels (*Evangelion da Mepharreshe*), and Theodoret, Bishop of Cyrus, removed more than two hundred copies of the *Diatessaron* from the churches in his diocese.

<http://en.wikipedia.org>

Writings:

**Address of Tatian to the Greeks.**

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**Chapter I.-The Greeks Claim, Without Reason, the Invention of the Arts.**

Be not, O Greeks, so very hostilely disposed towards the Barbarians, nor look with ill will on their opinions. For which of your institutions has not been derived from the Barbarians? The most eminent of the Telmessians invented the art of divining by dreams; the Carians, that of prognosticating by the stars; the Phrygians and the most ancient Isaurians, augury by the flight of birds; the Cyprians, the art of inspecting victims. To the Babylonians you owe astronomy; to the Persians, magic; to the Egyptians, geometry; to the Phoenicians, instruction by alphabetic writing. Cease, then, to miscall these imitations inventions of your own. Orpheus, again, taught you poetry and song; from him, too, you learned the mysteries. The Tuscans taught you the plastic art; from the annals of the Egyptians you learned to write history; you acquired the art of playing the flute from Marsyas and Olympus,-these two rustic Phrygians constructed the harmony of the shepherd's pipe. The Tyrrhenians invented the trumpet; the Cyclopes, the smith's art; and a woman who was formerly a queen of the Persians, as Hellanicus tells us, the method of joining together epistolary tablets:<sup>1</sup> her name was Atossa. Wherefore lay aside this conceit, and be not ever boasting of your elegance of diction; for, while you applaud yourselves, your own people will of course side with you. But it becomes a man of sense to wait for the testimony of others, and it becomes men to be of one accord also in the pronunciation of their language. But, as matters stand, to you alone it has happened not to speak alike even in common intercourse; for the way of speaking among the Dorians is not the same as that of the inhabitants of Attica, nor do the Aeolians speak like the Ionians. And, since such a discrepancy exists where it ought not to be, I am at a loss whom to call a Greek. And, what is strangest of all, you hold in honour expressions not of native growth, and by the intermixture of barbaric words have made your language a medley. On this account we have renounced your wisdom, though I was once a great proficient in it; for, as the comic poet<sup>2</sup> says,-

"These are gleaners' grapes and small talk,-

Twittering places of swallows, corrupters of art."

Yet those who eagerly pursue it shout lustily, and croak like so many ravens. You have, too, contrived the art of rhetoric to serve injustice and slander, selling the free power of your speech for hire, and often representing the same thing at one time as right, at another time as not good. The poetic art, again, you employ to describe battles, and the amours of the gods, and the corruption of the soul.

**Chapter II.-The Vices and Errors of the Philosophers.**

What noble thing have you produced by your pursuit of philosophy? Who of your most eminent men has been free from vain boasting? Diogenes, who made such a parade of his independence with his tub, was seized with a bowel complaint through eating a raw polypus, and so lost his life by gluttony. Aristippus, walking about in a purple robe, led a profligate life, in accordance with his professed opinions. Plato, a philosopher, was sold by Dionysius for his gormandizing propensities. And Aristotle, who absurdly placed a limit to Providence and made happiness to consist in the things which give pleasure, quite contrary to his duty as a preceptor flattered Alexander, forgetful that he was but a youth; and he, showing how well he had learned the lessons of his master, because his friend would not worship him shut him up and carried him about like a bear or a leopard. He in fact obeyed strictly the precepts of his teacher in displaying manliness and courage by feasting, and transfixing with his spear his intimate and most beloved friend, and then, under a semblance of grief, weeping and starving himself, that he might not incur the hatred of his friends. I could laugh at those also who in the present day adhere to his tenets,-people who say that sublunary things are not under the care of Providence; and so, being nearer the earth than the moon, and below its orbit, they themselves look after what is thus left uncared for; and as for those who have neither beauty, nor wealth, nor bodily strength, nor high birth, they have no happiness, according to Aristotle. Let such men philosophize, for me!

**Chapter III.-Ridicule of the Philosophers.**

I cannot approve of Heraclitus, who, being self-taught and arrogant, said, "I have explored myself." Nor can I praise him for hiding his poem<sup>3</sup> in the temple of Artemis, in order that it might be published afterwards as a mystery; and those who take an interest in such things say that Euripides the tragic poet came there and read it, and, gradually learning it by heart, carefully handed down to posterity this darkness<sup>4</sup> of Heraclitus. Death, however, demonstrated the stupidity of this man; for, being attacked by dropsy, as he had studied the art of medicine as well as philosophy, he plastered himself with cow-dung, which, as it hardened, contracted the flesh of his whole body, so that he was pulled in pieces, and thus died. Then, one cannot listen to Zeno, who declares that at the conflagration the same man will rise again to perform the same actions as before; for instance, Anytus and Miletus to accuse, Busiris to murder his guests, and Hercules to repeat his labours; and in this doctrine of the conflagration he introduces more wicked than just persons-one Socrates and a Hercules, and a few more of the same class, but not many, for the bad will be found far more numerous than the good. And according to him the Deity will manifestly be the author of evil, dwelling in sewers and worms, and in the perpetrators of impiety. The eruptions of fire in Sicily, moreover, confute the empty boasting of Empedocles, in that, though he was no god, he falsely almost gave himself out for one. I laugh, too, at the old wife's talk of Pherecydes, and the doctrine inherited from him by Pythagoras, and that of Plato, an imitation of his, though some think otherwise. And who would give his approval to the cynogamy of Crates, and not rather, repudiating the wild and tumid speech of those who resemble him, turn to the investigation of what truly deserves attention? Wherefore be not led away by the solemn assemblies of philosophers who are no philosophers, who dogmatize one against the other, though each one vents but the crude fancies of the moment. They have, moreover, many collisions among themselves; each one hates the other; they indulge in conflicting opinions, and their arrogance

makes them eager for the highest places. It would better become them, moreover, not to pay court to kings unbidden, nor to flatter men at the head of affairs, but to wait till the great ones come to them.

#### **Chapter IV.-The Christians Worship God Alone.**

For what reason, men of Greece, do you wish to bring the civil powers, as in a pugilistic encounter, into collision with us? And, if I am not disposed to comply with the usages of some of them, why am I to be abhorred as a vile miscreant?<sup>5</sup> Does the sovereign order the payment of tribute, I am ready to render it. Does my master command me to act as a bondsman and to serve, I acknowledge the serfdom. Man is to be honoured as a fellow-man;<sup>6</sup> God alone is to be feared,-He who is not visible to human eyes, nor comes within the compass of human art. Only when I am commanded to deny Him, will I not obey, but will rather die than show myself false and ungrateful. Our God did not begin to be in time:<sup>7</sup> He alone is without beginning, and He Himself is the beginning of all things. God is a Spirit,<sup>8</sup> not pervading matter, but the Maker of material spirits,<sup>9</sup> and of the forms that are in matter; He is invisible, impalpable, being Himself the Father of both sensible and invisible things. Him we know from His creation, and apprehend His invisible power by His works.<sup>10</sup> I refuse to adore that workmanship which He has made for our sakes. The sun and moon were made for us: how, then, can I adore my own servants? How can I speak of stocks and stones as gods? For the Spirit that pervades matter<sup>11</sup> is inferior to the more divine spirit; and this, even when assimilated to the soul, is not to be honoured equally with the perfect God. Nor even ought the ineffable God to be presented with gifts; for He who is in want of nothing is not to be misrepresented by us as though He were indigent. But I will set forth our views more distinctly.

#### **Chapter V.-The Doctrine of the Christians as to the Creation of the World.**

God was in the beginning; but the beginning, we have been taught, is the power of the Logos. For the Lord of the universe, who is Himself the necessary ground (u9po/stasij) of all being, in as much as no creature was yet in existence, was alone; but in as much as He was all power, Himself the necessary ground of things visible and invisible, with Him were all things; with Him, by Logos-power (dia\ logikh=j duna/mewj), the Logos Himself also, who was in Him, subsists.<sup>12</sup> And by His simple will the Logos springs forth; and the Logos, not coming forth in vain, becomes the first-begotten work of the Father. Him (the Logos) we know to be the beginning of the world. But He came into being by participation,<sup>13</sup> not by abscission; for what is cut off is separated from the original substance, but that which comes by participation, making its choice of function,<sup>14</sup> does not render him deficient from whom it is taken. For just as from one torch many fires are lighted, but the light of the first torch is not lessened by the kindling of many torches, so the Logos, coming forth from the Logos-power of the Father, has not divested of the Logos-power Him who begat Him. I myself, for instance, talk, and you hear; yet, certainly, I who converse do not become destitute of speech (lo/goj) by the transmission of speech, but by the utterance of my voice I endeavour to reduce to order the unarranged matter in your minds. And as the Logos<sup>15</sup> begotten in the beginning, begat in turn our world, having first created for Himself the necessary matter, so also I, in imitation of the Logos, being begotten again,<sup>16</sup> and having become possessed of the truth, am trying to reduce to order the confused matter which is kindred with myself. For matter is not, like God, without beginning, nor, as having no beginning, is of equal power with God; it is begotten, and not produced by any other being, but brought into existence by the Framer of all things alone.

#### **Chapter VI.-Christians' Belief in the Resurrection.**

And on this account we believe that there will be a resurrection of bodies after the consummation of all things; not, as the Stoics affirm, according to the return of certain cycles, the same things being produced and destroyed for no useful purpose, but a resurrection once for all,<sup>17</sup> when our periods of existence are completed, and in consequence solely of the constitution of things under which men alone live, for the purpose of passing judgment upon them. Nor is sentence upon us passed by Minos or Rhadamanthus, before whose decease not a single soul, according to the mythic tales, was judged; but the Creator, God Himself, becomes the arbiter. And, although you regard us as mere triflers and babblers, it troubles us not, since we have faith in this doctrine. For just as, not existing before I was born, I knew not who I was, and only existed in the potentiality (u0po/stasij) Of fleshly matter, but being born, after a former state of nothingness, I have obtained through my birth a certainty of my existence; in the same way, having been born, and through death existing no longer, and seen no longer, I shall exist again, just as before I was not, but was afterwards born. Even though fire destroy all traces of my flesh, the world receives the vaporized matter,<sup>18</sup> and though dispersed through rivers and seas, or torn in pieces by wild beasts, I am laid up in the storehouses of a wealthy Lord. And, although the poor and the godless know not what is stored up, yet God the Sovereign, when He pleases, will restore the substance that is visible to Him alone to its pristine condition.

#### **Chapter VII.-Concerning the Fall of Man.**

For the heavenly Logos, a spirit emanating from the Father and a Logos from the Logos-power, in imitation of the Father who begat Him made man an image of immortality, so that, as incorruption is with God, in like manner, man, sharing in a part of God, might have the immortal principle also. The Logos,<sup>19</sup> too, before the creation of men, was the Framer of angels. And each of these two orders of creatures was made free to act as it pleased, not having the nature of good, which again is with God alone, but is brought to perfection in men through their freedom of choice, in order that the bad man may be justly punished, having become depraved through his own fault, but the just man be deservedly praised for his virtuous deeds, since in the exercise of his free choice he refrained from transgressing the will of God. Such is the constitution of things in reference to angels and men. And the power of the Logos, having in itself a faculty to foresee future events, not as fated, but as taking place by the choice of free agents, foretold from time to time the issues of things to come; it also became a forbidder of wickedness by means of prohibitions, and the encomiast of those who remained good. And, when men attached themselves to one who was more subtle than the rest, having regard to his being the first-born,<sup>20</sup> and declared him to be God, though he was resisting' the law of God, then the power of the Logos excluded the beginner of the folly and his adherents from all fellowship with Himself. And so he who was made in the likeness of God, since the more powerful spirit is separated from him, becomes mortal; but that first-begotten one through his transgression and ignorance becomes a demon; and they who imitated him, that is his illusions, are become a host of demons, and through their freedom of choice have been given up to their own infatuation.

## VIII. Athenagoras:

Athenagoras was a Christian apologist who flourished in the second half of the second century CE. Two extant works, the *Plea on Behalf of Christians* and *On the Resurrection of the Dead*, have traditionally been attributed to him.

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### Biography:

We know with certainty regarding Athenagoras, that he was an Athenian philosopher who had embraced Christianity, and that his *Apology*, or, as he styles it, "Embassy" (presbei/a), was presented to the Emperors Aurelius and Commodus about a.d. 177. He is supposed to have written a considerable number of works, but the only other production of his extant is his treatise on the Resurrection. It is probable that this work was composed somewhat later than the *Apology* (see chap. xxxvi.), though its exact date cannot be determined. Philip of Side also states that he preceded Pantaenus as head of the catechetical school at Alexandria; but this is probably incorrect, and is contradicted by Eusebius. A more interesting and perhaps well-rounded statement is made by the same writer respecting Athenagoras, to the effect that he was won over to Christianity while reading the Scriptures in order to controvert them.<sup>4</sup> Both his *Apology* and his treatise on the Resurrection display a practised pen and a richly cultured mind. He is by far the most elegant, and certainly at the same time one of the ablest, of the early Christian Apologists.

**Ante-Nicene Fathers, Vol 2. Pg 125-127, edited by Alexander Roberts, DD & James Donaldson, LLD**

Athenagoras is mentioned neither by Eusebius nor by St. Jerome, and we know very little about him. He was an Athenian philosopher, though perhaps not born in Athens. According to a sketch in the Christian History of Philip of Side, who wrote c. 430, he was at first a heathen, and became a Christian by reading the Scriptures. Perhaps he lived for a time in Alexandria.

**A Handbook of Patrology; By The Rev. J. Tixeront, D.D.; English Edition, 1920, Published in St. Louis, MO, by B. Herder Book Co**

Athenagoras does not appear in the ecclesiastical histories of either Eusebius, Socrates, or Sozomen. Methodius (d. 311 CE) is the only ante-Nicene writer to mention Athenagoras; Methodius' *From the Discourse on the Resurrection* 1.7 refers to Athenagoras' *Plea* 24. The only other early witness to Athenagoras is Philip of Side, a deacon of Chrysostom, who lived during the fifth century. According to a fourteenth century codex, Philip wrote, "Athenagoras was the first to head the school in Alexandria. He flourished at the time of Hadrian and Antoninus, to both of whom he addressed his *Plea on Behalf of Christians*. He became a Christian while he wore the philosopher's cloak and was at the head of the Academy. Even before Celsus he was anxious to write against the Christians. ..." (Migne PG vi.182; English translation in Schoedel ix).

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It is one of the most singular facts in early ecclesiastical history, that the name of Athenagoras is scarcely ever mentioned. Only two references to him and his writings have been discovered. One of these occurs in the work of Methodius, *On the Resurrection of the Body*, as preserved by Epiphanius (*Hoer.*, lxiv.) and Photius (*Biblioth.*, ccxxxiv.). The other notice of him is found in the writings<sup>3</sup> of Philip of Side, in Pamphylia, who flourished in the early part of the fifth century. It is very remarkable that Eusebius should have been altogether silent regarding him; and that writings, so elegant and powerful as are those which still exist under his name, should have been allowed in early times to sink into almost entire oblivion.

**Ante-Nicene Fathers, Vol 2. Pg 125-127, edited by Alexander Roberts, DD & James Donaldson, LLD**

We can get an idea of his character and methods from what writings of his have come down to us. He is a philosopher in every sense of the term. His primary object is to instruct and to demonstrate. Whilst Justin is an apostle, and Tatian a polemist, Athenagoras is a professor who discourses according to all the rules of grammar and logic. His composition is as lucid and orderly as that of Justin and Tatian is loose and careless. He never for a moment strays from his subject; he makes no display of rhetoric or figurative language. In all his writings we meet with forcible reasoning and a powerful style, so concise that it borders at times on dryness, truly the style of a philosopher. Strange to say, this convinced Christian, in writing against the pagans on the resurrection of bodies, draws no proof for this dogma from revelation and the Scriptures.

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## Works:

### Plea on Behalf of Christians:

The *Plea* can be outlined as follows: The introduction and presentation of the charges (1-3); the defence against the charge of atheism (4-30); the defence against the charges of incest and cannibalism (31-36) and the conclusion (37). By far the largest portion of Athenagoras' *Plea* concerns the charge of atheism. This was a common charge against early Christians since they did not take part in the traditional and imperial cults. On a theoretical level, Athenagoras argues that enlightened pagan poets and philosophers had already moved toward the monotheism expressed in Christian revelation through the prophets. The Christians could also summon reason on their side: God is one, uncreated, eternal, and contemplated only by thought. This section includes an early description of the Trinity: "Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit and who declare both their power in union and their distinction in order, called atheists" (*Plea* 10). Finally, Athenagoras challenges the accusation of theoretical atheism by referring to Christian morality. There were some believers who could not present a reasoned discourse on their theology, but they displayed their faith through pure living. On a practical level, Athenagoras contends that Christians honored the emperor although they did not venerate images or sacrifice to the gods. Athenagoras further claims that the gods were actually historical individuals who were deified and that demonic powers lay behind pagan idols. Athenagoras next tackles the charges of cannibalism and incest. These accusations ran throughout contemporary literature (Justin, *First Apology* 7; the "Letter of Lyons and Vienne" in Eusebius, *Ecclesiastical History* 5.1; Tertullian, *Apology* 9.8; Minucius Felix, *Octavius* 9.5-6; Origen, *Against Celsus* 6.27). Most individuals today assume that these indictments arose because of a misunderstanding of Christian doctrines, namely the Eucharist and brotherly-sisterly love (such as the "kiss of peace"). Benko has also argued that certain Gnostic sects actually practiced incest and perhaps even cannibalism; these atrocities were then transferred to all Christian groups

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He first complains of the illogical and unjust discrimination against the Christians and of the calumnies they suffer (i-iii), and then meets the charge of atheism (iv). He establishes the principle of monotheism, citing pagan poets and philosophers in support of the very doctrines for which Christians are condemned (v-vi), and demonstrates the superiority of the Christian belief in God to that of pagans (vii-viii). This first strongly reasoned demonstration of the unity of God in Christian literature is supplemented by an able exposition of the Trinity (x). Assuming then the defensive, the apologist justifies the Christian abstention from worship of the national deities (xii-xiv) on grounds of its absurdity and indecency, quoting at length the pagan poets and philosophers in support of his contention (xv-xxx). Finally, he meets the charges of immorality by exposing the Christian ideal of purity, even in thought, and the inviolable sanctity of the marriage bond. The charge of cannibalism is refuted by showing the high regard for human life which leads the Christian to detest the crime of abortion (xxxi-xxxvi).

<http://www.newadvent.org>

### Resurrection of the Dead:

*On the Resurrection of the Dead* can be divided into two parts. Part One (1-10) argues for the resurrection of the body based upon the character of God. First, the work maintains that the resurrection of the human body is within the power of God (3-9). This section addresses questions concerning the resurrection's relationship to chain consumption, decomposed bodies, and cannibalism. Second, the work contends that a resurrection reflects the will of God (10). Therefore, God desires to resurrect the body, and because it is within his power, he will accomplish it. Part Two argues for the resurrection based upon the character of man (11-25). First, man is created for eternity (12-13). Second, a person consists of both body and soul (14-17). Third, both body and soul must be resurrected to experience reward and punishment, since moral actions belong to both the body and soul (18-23). Fourth, man is destined for happiness, which can only be achieved in another life; this blessedness cannot be experienced by the soul without the body (24-25).

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The treatise on the "Resurrection of the Body", the first complete exposition of the doctrine in Christian literature, was written later than the "Apology", to which it may be considered as an appendix. Athenagoras brings to the defence of the doctrine the best that contemporary philosophy could adduce. After meeting the objections common to his time (i), he demonstrates the possibility of a resurrection in view either of the power of the Creator (ii-iii), or of the nature of our bodies (iv-viii). To exercise such powers is neither unworthy of God nor unjust to other creatures (ix-xi). He shows that the nature and end of man demand a perpetuation of the life of body and soul.

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Writings:

**A Plea<sup>1</sup> For the Christians**

By Athenagoras the Athenian: Philosopher and Christian

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*To the Emperors Marcus Aurelius Anoninus and Lucius Aurelius Commodus, conquerors of Armenia and Sarmatia, and more than all, philosophers.*

**Chapter I.-Injustice Shown Towards the Christians.**

In your empire, greatest of sovereigns, different nations have different customs and laws; and no one is hindered by law or fear of punishment from following his ancestral usages, however ridiculous these may be. A citizen of Ilium calls Hector a god, and pays divine honours to Helen, taking her for Adrasteia. The Lacedaemonian venerates Agamemnon as Zeus, and Phylonoe ( the daughter of Tyndarus; and the man of Tenedos worships Tennes.<sup>2</sup> The Athenian sacrifices to Erechtheus as Poseidon. The Athenians also perform religious rites and celebrate mysteries in honour of Agraulus and Pandrosus, women who were deemed guilty of impiety for opening the box. In short, among every nation and people, men offer whatever sacrifices and celebrate whatever mysteries they please. The Egyptians reckon among their gods even cats, and crocodiles, and serpents, and asps, and dogs. And to all these both you and the laws give permission so to act, deeming, on the one hand, that to believe in no god at all is impious and wicked, and on the other, that it is necessary for each man to worship the gods he prefers, in order that through fear of the deity, men may be kept from wrong-doing. But why-for do not, like the multitude, be led astray by hearsay-why is a mere name odious to you?<sup>3</sup> Names are not deserving of hatred: it is the unjust act that calls for penalty and punishment. And accordingly, with admiration of your mildness and gentleness, and your peaceful and benevolent disposition towards every man, individuals live in the possession of equal rights; and the cities, according to their rank, share in equal honour; and the whole empire, under your intelligent sway, enjoys profound peace. But for us who are called Christians<sup>4</sup> you have not in like manner cared; but although we commit no wrong-nay, as will appear in the sequel of this discourse, are of all men most piously and righteously disposed towards the Deity and towards your government-you allow us to be harassed, plundered, and persecuted, the multitude making war upon us for our name alone. We venture, therefore, to lay a statement of our case before you-and you will team from this discourse that we suffer unjustly, and contrary to all law and reason-and we beseech you to bestow some consideration upon us also, that we may cease at length to be slaughtered at the instigation of false accusers. For the fine imposed by our persecutors does not aim merely at our property, nor their insults at our reputation, nor the damage they do us at any other of our greater interests. These we hold in contempt, though to the generality they appear matters of great importance; for we have learned, not only not to return blow for blow, nor to go to law with those who plunder and rob us, but to those who smite us on one side of the face to offer the other side also, and to those who take away our coat to give likewise our cloak. But, when we have surrendered our property, they plot against our very bodies and souls,<sup>5</sup> pouring upon us wholesale charges of crimes of which we are guiltless even in thought, but which belong to these idle praters themselves, and to the whole tribe of those who are like them.

**Chapter II.-Claim to Be Treated as Others are When Accused.**

If, indeed, any one can convict us of a crime, be it small or great, we do not ask to be excused from punishment, but are prepared to undergo the sharpest and most merciless inflictions. But if the accusation relates merely to our name-and it is undeniable, that up to the present time the stories told about us rest on nothing better than the common indiscriminating popular talk, nor has any Christian<sup>6</sup> been convicted of crime-it will devolve on you, illustrious and benevolent and most learned sovereigns, to remove by law this spiteful treatment, so that, as throughout the world both individuals and cities partake of your beneficence, we also may feel grateful to you, exulting that we are no longer the victims of false accusation. For it does not comport with your justice, that others when charged with crimes should not be punished till they are convicted, but that in our case the name we bear should have more force than the evidence adduced on the trial, when the judges, instead of inquiring whether the person arraigned have committed any crime, vent their insults on the name, as if that were itself a crime.<sup>7</sup> But no name in and by itself is reckoned either good or bad; names appear bad or good according as the actions underlying them are bad or good. You, however, have yourselves a dear knowledge of this, since you are well instructed in philosophy and all learning. For this reason, too, those who are brought before you for trial, though they may be arraigned on the gravest charges, have no fear, because they know that you will inquire respecting their previous life, and not be influenced by names if they mean nothing, nor by the charges contained in the indictments if they should be false: they accept with equal satisfaction, as regards its fairness, the sentence whether of condemnation or acquittal. What, therefore, is conceded as the common right of all, we claim for ourselves, that we shall not be hated and punished because we are called Christians (for what has the name<sup>8</sup> to do with our being bad men? ), but be tried on any charges which may be brought against us, and either be released on our disproving them, or punished if convicted of crime-not for the name (for no Christian is a bad man unless he falsely profess our doctrines), but for the wrong which has been done. It is thus that we see the philosophers judged. None of them before trial is deemed by the judge either good or bad on account of his science or art, but if found guilty of wickedness he is punished, without thereby affixing any stigma on philosophy (for he is a bad man for not cultivating philosophy in a lawful manner, but science is blameless), while if he refutes the false charges he is acquitted. Let this equal justice, then, be done to us. Let the life of the accused persons be investigated, but let the name stand free from all imputation. I must at the outset of my defence entreat you, illustrious emperors, to listen to me impartially: not to be carried away by the common irrational talk and prejudice the case, but to apply your desire of knowledge and love of truth to the examination of our doctrine also. Thus, while you on your part will not err through ignorance, we also, by disproving the charges arising out of the undiscerning rumour of the multitude, shall cease to be assailed.

### **Chapter III.-Charges Brought Against the Christians.**

Three things are alleged against us: atheism, Thyestean feasts,<sup>9</sup> Oedipodean intercourse. But if these charges are true, spare no class: proceed at once against our crimes; destroy us root and branch, with our wives and children, if any Christian<sup>10</sup> is found to live like the brutes. And yet even the brutes do not touch the flesh of their own kind; and they pair by a law of nature, and only at the regular season, not from simple wantonness; they also recognise those from whom they receive benefits. If any one, therefore, is more savage than the brutes, what punishment that he can endure shall be deemed adequate to such offences? But, if these things are only idle tales and empty slanders, originating in the fact that virtue is opposed by its very nature to vice, and that contraries war against one another by a divine law (and you are yourselves witnesses that no such iniquities are committed by us, for you forbid informations to be laid against us), it remains for you to make inquiry concerning our life, our opinions, our loyalty and obedience to you and your house and government, and thus at length to grant to us the same rights (we ask nothing more) as to those who persecute us. For we shall then conquer them, unhesitatingly surrendering, as we now do, our very lives for the truth's sake.

### **Chapter IV.-The Christians are Not Atheists, But Acknowledge One Only God.**

As regards, first of all, the allegation that we are atheists-for I will meet the charges one by one, that we may not be ridiculed for having no answer to give to those who make them-with reason did the Athenians adjudge Diagoras guilty of atheism, in that he not only divulged the Orphic doctrine, and published the mysteries of Eleusis and of the Cabiri, and chopped up the wooden statue of Hercules to boil his turnips, but openly declared that there was no God at all. But to us, who distinguish God from matter,<sup>11</sup> and teach that matter is one thing and God another, and that they are separated by a wide interval (for that the Deity is uncreated and eternal, to be beheld by the understanding and reason alone, while matter is created and perishable), is it not absurd to apply the name of atheism? If our sentiments were like those of Diagoras, while we have such incentives to piety-in the established order, the universal harmony, the magnitude, the colour, the form, the arrangement of the world-with reason might our reputation for impiety, as well as the cause of our being thus harassed, be charged on ourselves. But, since our doctrine acknowledges one God, the Maker of this universe, who is Himself uncreated (for that which is does not come to be, but that which is not) but has made all things by the Logos which is from Him, we are treated unreasonably in both respects, in that we are both defamed and persecuted.

### **Chapter V.-Testimony of the Poets to the Unity of God.<sup>12</sup>**

Poets and philosophers have not been voted atheists for inquiring concerning God. Euripides, speaking of those who, according to popular preconception, are ignorantly called gods, says doubtfully:-

"If Zeus indeed does reign in heaven above, He ought not on the righteous ills to send."<sup>13</sup>

But speaking of Him who is apprehended by the understanding as matter of certain knowledge, he gives his opinion decidedly, and with intelligence, thus:-

"Seest thou on high him who, with humid arms, Clasps both the boundless ether and the earth? Him reckon Zeus, and him regard as God."<sup>14</sup>

For, as to these so-called gods, he neither saw any real existences, to which a name is usually assigned, underlying them ("Zeus," for instance: "who Zeus is I know not, but by report"), nor that any names were given to realities which actually do exist (for of what use are names to those who have no real existences underlying them? ); but Him he did see by means of His works, considering with an eye to things unseen the things which are manifest in air, in ether, on earth. Him therefore, from whom proceed all created things, and by whose Spirit they are governed, he concluded to be God; and Sophocles agrees with him, when he says:-

"There is one God, in truth there is but one, Who made the heavens, and the broad earth beneath."<sup>15</sup>

[Euripides is speaking] of the nature of God, which fills His works with beauty, and teaching both where God must be, and that He must be One.

### **Chapter VI.-Opinions of the Philosophers as to the One God.**

Philolaus, too, when he says that all things are included in God as in a stronghold, teaches that He is one, and that He is superior to matter. Lysis and Opsimus<sup>16</sup> thus define God: the one says that He is an ineffable number, the other that He is the excess of the greatest number beyond that which comes nearest to it. So that since ten is the greatest number according to the Pythagoreans, being the Tetractys,<sup>17</sup> and containing all the arithmetic and harmonic principles, and the Nine stands next to it, God is a unit-that is, one. For the greatest number exceeds the next least by one. Then there are Plato and Aristotle-not that I am about to go through all that the philosophers have said about God, as if I wished to exhibit a complete summary of their opinions; for I know that, as you excel all men in intelligence and in the power of your rule, in the same proportion do you surpass them all in an accurate acquaintance with all learning, cultivating as you do each several branch with more success than even those who have devoted themselves exclusively to any one. But, in as much as it is impossible to demonstrate without the citation of names that we are not alone in confining the notion of God to unity, I have ventured on an enumeration of opinions. Plato, then, says, "To find out the Maker and Father of this universe is difficult; and, when found, it is impossible to declare Him to all,"<sup>18</sup> conceiving of one uncreated and eternal God. And if he recognises others as well, such as the sun, moon, and stars, yet he recognises them as created: "gods, offspring of gods, of whom I am the Maker, and the Father of works which are indissoluble apart from my will; but whatever is compounded can be dissolved."<sup>19</sup> If, therefore, Plato is not an atheist for conceiving of one uncreated God, the Framer of the universe, neither are we atheists who acknowledge and firmly hold that He is God who has framed all things by the Logos, and holds them in being by His Spirit. Aristotle, again, and his followers, recognising the existence of one whom they regard as a sort of compound living creature (zw=on), speak of God as consisting of soul and body, thinking His body to be the etherial space and the planetary stars and the sphere of the fixed stars, moving in circles; but His soul, the reason which presides over the motion of the body, itself not subject to motion, but becoming the cause of motion to the other. The Stoics also, although by the appellations they employ to suit the changes of matter, which they say is permeated by the Spirit of God, they multiply the Deity in name, yet in reality they consider God to be one.<sup>20</sup> For, if God is an artistic fire advancing methodically to the production of the several things in the world, embracing in Himself all the seminal principles by which each thing is produced in accordance with fate, and if His Spirit pervades the whole world, then God is one according to them, being named Zeus in respect of the fervid part

## On the Resurrection of the Dead

### The Treatise of Athenagoras the Athenian, Philosopher and Christian

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#### Chapter I.-Defence of the Truth Should Precede Discussions Regarding It.<sup>1</sup>

By the side of every opinion and doctrine which agrees with the truth of things, there springs up some falsehood; and it does so, not because it takes its rise naturally from some fundamental principle, or from some cause peculiar to the matter in hand, but because it is invented on purpose by men who set a value on the spurious seed, for its tendency to corrupt the truth. This is apparent, in the first place, from those who in former times addicted themselves to such inquiries, and their want of agreement with their predecessors and contemporaries, and then, not least, from the very confusion which marks the discussions that are now going on. For such men have left no truth free from their calumnious attacks-not the being of God, not His knowledge, not His operations, not those books which follow by a regular and strict sequence from these, and delineate for us the doctrines of piety. On the contrary, some of them utterly, and once for all, give up in despair the truth concerning these things, and some distort it to suit their own views, and some of set purpose doubt even of things which are palpably evident. Hence I think that those who bestow attention on such subjects should adopt two lines of argument, one in defence of the truth, another concerning the truth: that in defence of the truth, for disbelievers and doubters; that concerning the truth, for such as are candid and receive the truth with readiness. Accordingly it behoves those who wish to investigate these matters, to keep in view that which the necessity of the case in each instance requires, and to regulate their discussion by this; to accommodate the order of their treatment of these subjects to what is suitable to the occasion, and not for the sake of appearing always to preserve the same method, to disregard fitness and the place which properly belongs to each topic. For, so far as proof and the natural order are concerned, dissertations concerning the truth always take precedence of those in defence of it; but, for the purpose of greater utility, the order must be reversed, and arguments in defence of it precede those concerning it. For the farmer could not properly cast the seed into the ground, unless he first extirpated the wild wood, and whatever would be hurtful to the good seed; nor the physician introduce any wholesome medicines into the body that needed his care, if he did not previously remove the disease within, or stay that which was approaching. Neither surely can he who wishes to teach the truth persuade any one by speaking about it, so long as there is a false opinion lurking in the mind of his hearers, and barring the entrance of his arguments. And, therefore, from regard to greater utility, I myself sometimes place arguments in defence of the truth before those concerning the truth; and on the present occasion it appears to me, looking at the requirements of the case, not without advantage to follow the same method in treating of the resurrection. For in regard to this subject also we find some utterly disbelieving, and some others doubting, and even among those who have accepted the first principles some who are as much at a loss what to believe as those who doubt; the most unaccountable thing of all being, that they are in this state of mind without having any ground whatsoever in the matters themselves for their disbelief, or finding it possible to assign any reasonable cause why they disbelieve or experience any perplexity.

#### Chapter II.-A Resurrection is Not Impossible.

Let us, then, consider the subject in the way I have indicated. If all disbelief does not arise from levity and inconsideration, but if it springs up in some minds on strong grounds and accompanied by the certainty which belongs to truth [well and good]; for it then maintains the appearance of being just, when the thing itself to which their disbelief relates appears to them unworthy of belief; but to disbelieve things which are not deserving of disbelief, is the act of men who do not employ a sound judgment about the truth. It behoves, therefore, those who disbelieve or doubt concerning the resurrection, to form their opinion on the subject, not from any view they have hastily adopted, and from what is acceptable to profligate men, but either to assign the origin of men to no cause (a notion which is very easily refuted), or, ascribing the cause of all things to God, to keep steadily in view the principle involved in this article of belief, and from this to demonstrate that the resurrection is utterly unworthy of credit. This they will succeed in, if they are able to show that it is either impossible for God, or contrary to His will, to unite and gather together again bodies that are dead, or even entirely dissolved into their elements, so as to constitute the same persons. If they cannot do this, let them cease from this godless disbelief, and from this blasphemy against sacred things: for, that they do not speak the truth when they say that it is impossible, or not in accordance with the divine will, will clearly appear from what I am about to say. A thing is in strictness of language considered impossible to a person, when it is of such a kind that he either does not know what is to be done, or has not sufficient power for the proper doing of the thing known, For he who is ignorant of anything that requires to be done, is utterly unable either to attempt or to do what he is ignorant of; and he, too, who knows ever so well what has to be done, and by what means, and how, but either has no power at all to do the thing known, or not power sufficient, will not even make the attempt, if he be wise and consider his powers; and if he did attempt it without due consideration, he would not accomplish his purpose. But it is not possible for God to be ignorant, either of the nature of the bodies that are to be raised, as regards both the members entire and the particles of which they consist, or whither each of the dissolved particles passes, and what part of the elements has received that which is dissolved and has passed into that with which it has affinity, although to men it may appear quite impossible that what has again combined according to its nature with the universe should be separable from it again. For He from whom, antecedently to the peculiar formation of each, was not concealed either the nature of the elements of which the bodies of men were to consist, or the parts of these from which He was about to take what seemed to Him suitable for the formation of the human body, will manifestly, after the dissolution of the whole, not be ignorant whither each of the particles has passed which He took for the construction of each. For, viewed relatively to the order of things now obtaining among us, and the judgment we form concerning other matters, it is a greater thing to know beforehand that which has not yet come to pass; but, viewed relatively to the majesty and wisdom of God, both are according to nature, and it is equally easy to know beforehand things that have not yet come into existence, and to know things which have been dissolved.

**Chapter III.-He Who Could Create, Can Also Raise Up the Dead.**

Moreover also, that His power is sufficient for the raising of dead bodies, is shown by the creation of these same bodies. For if, when they did not exist, He made at their first formation the bodies of men, and their original elements, He will, when they are dissolved, in whatever manner that may take place, raise them again with equal ease: for this, too, is equally possible to Him. And it is no damage to the argument, if some suppose the first beginnings to be from matter, or the bodies of men at least to be derived from the elements as the first materials, or from seed. For that power which could give shape to what is regarded by them as shapeless matter, and adorn it, when destitute of form and order, with many and diverse forms, and gather into one the several portions of the elements, and divide the seed which was one and simple into many, and organize that which was unorganized, and give life to that which had no life,-that same power can reunite what is dissolved, and raise up what is prostrate, and restore the dead to life again, and put the corruptible into a state of incorruption. And to the same Being it will belong, and to the same power and skill, to separate that which has been broken up and distributed among a multitude of animals of all kinds which are wont to have recourse to such bodies, and glut their appetite upon them,-to separate this, I say, and unite it again with the proper members and parts of members, whether it has passed into some one of those animals, or into many, or thence into others, or, after being dissolved along with these, has been carried back again to the original elements, resolved into these according to a natural law-a matter this which seems to have exceedingly confounded some, even of those admired for wisdom, who, I cannot tell why, think those doubts worthy of serious attention which are brought forward by the many.

**Chapter IV.-Objection from the Fact that Some Human Bodies Have Become Part of Others.**

**Chapter V.-Reference to the Processes of Digestion and Nutrition.**

**Chapter VI.-Everything that is Useless or Hurtful is Rejected.**

**Chapter VII.-The Resurrection-Body Different from the Present.**

Nay, suppose we were to grant that the nourishment coming from these things (let it be so called, as more accordant with the common way of speaking), although against nature, is yet separated and changed into some one of the moist or dry, or warm or cold, matters which the body contains, our opponents would gain nothing by the concession: for the bodies that rise again are reconstituted from the parts which properly belong to them, whereas no one of the things mentioned is such a part, nor has it the form or place of a part; nay, it does not remain always with the parts of the body which are nourished, or rise again with the parts that rise, since no longer does blood, or phlegm, or bile, or breath, contribute anything to the life. Neither, again, will the bodies nourished then require the things they once required, seeing that, along with the want and corruption of the bodies nourished, the need also of those things by which they were nourished is taken away. To this must be added, that if we were to suppose the change arising from such nourishment to reach as far as flesh, in that case too there would be no necessity that the flesh recently changed by food of that kind, if it became united to the body of some other man, should again as a part contribute to the formation of that body, since neither the flesh which takes it up always retains what it takes, nor does the flesh so incorporated abide and remain with that to which it was added, but is subject to a great variety of changes,-at one time being dispersed by toil or care, at another time being wasted by grief or trouble or disease, and by the distempers arising from being heated or chilled, the humours which are changed with the flesh and fat not receiving the nourishment so as to remain what they are. But while such are the changes to which the flesh is subject, we should find that flesh, nourished by food unsuited to it, suffers them in a much greater degree; now swelling out and growing fat by what it has received, and then again rejecting it in some way or other, and decreasing in bulk, from one or more of the causes already mentioned; and that that alone remains in the parts which is adapted to bind together, or cover, or warm the flesh that has been chosen by nature, and adheres to those parts by which it sustains the life which is according to nature, and fulfils the labours of that life. So that whether the investigation in which we have just been engaged be fairly judged of, or the objections urged against our position be conceded, in neither case can it be shown that what is said by our opponents is true, nor can the bodies of men ever combine with those of the same nature, whether at any time, through ignorance and being cheated of their perception by some one else, men have partaken of such a body, or of their own accord, impelled by want or madness, they have defiled themselves with the body of one of like form; for we are very well aware that some brutes have human forms, or have a nature compounded of men and brutes, such as the more daring of the poets are accustomed to represent.

## IX. Irenaeus:

Relatively little is known of the life of Irenaeus. As a boy he had, as he delighted to point out, listened to the sermons of the great bishop and martyr, Polycarp of Smyrna, who was regarded as a disciple of the apostles themselves. Here he came to know, 'the genuine unadulterated gospel', to which he remained faithful throughout his life. Perhaps he also accompanied Polycarp on his journey to Rome in connection with the controversy over the date of celebrating Easter (154 CE). Later he went as a missionary to southern Gaul, where he became a presbyter at Lyons.

<http://www.ntcanon.org>

### Biography:

St. Irenaeus was born in or near Smyrna c. 135-140. Polycarp was then bishop of that city. and from his childhood Irenaeus listened to his discourses and received his instructions. The profound impression made upon his mind proves that he was, if not a disciple, at least an assiduous and thoughtful listener of the aged Bishop, and he loved to appeal later on to his authority. Polycarp was not his only master, for Irenaeus often mentions Asiatic presbyters with whom he had conversed and those teachings he relates.

We do not know the circumstances which led Irenaeus to leave Asia and go to Gaul, nor do we know when this transfer took place. What we have said only proves that at this time he had reached the age of manhood and his intellectual and religious formation was already completed. In 177 we find him in Lyons, as a priest in the church of which St. Pothinus was bishop. Afterwards, he was delegated by the martyrs of Lyons, most of whom were still in prison, to carry to Pope Eleutherius a letter concerning the Montanistic troubles. He was furnished with a letter of recommendation, in which the martyrs styled him "one zealous for the Testament of Christ." It was perhaps owing to this journey that Irenaeus escaped the fury of the persecutors

**A Handbook of Patrology; By The Rev. J. Tixeront, D.D.; English Edition, 1920, Published in St. Louis, MO, by B. Herder Book Co**

Between Marseilles and Smyrna there seems to have been a brisk trade, and Polycarp had sent Pothinus into Celtic Gaul at an early date as its evangelist. He had fixed his see at Lyons, when Irenaeus joined him as a presbyter, having been his fellow-pupil under Polycarp. There, under the "good Aurelius," as he is miscalled (a.d. 177), arose the terrible persecution which made "the martyrs of Lyons and Vienne" so memorable. It was during this persecution that Irenaeus was sent to Rome with letters of remonstrance against the rising pestilence of heresy; and he was probably the author of the account of the sufferings of the martyrs which is appended to their testimony.<sup>1</sup> But he had the mortification of finding the Montanist heresy patronized by Eleutherus the Bishop of Rome; and there he met an old friend from the school of Polycarp, who had embraced the Valentinian heresy. We cannot doubt that to this visit we owe the lifelong struggle of Irenaeus against the heresies that now came in, like locusts, to devour the harvests of the Gospel.

**Ante-Nicene Fathers, Vol 1. Pg 309-313, edited by Alexander Roberts, DD & James Donaldson, LLD**

Returning to Gaul, Irenaeus succeeded the martyr Saint Pothinus as Bishop of Lyons. During the religious peace which followed the persecution of Marcus Aurelius, the new bishop divided his activities between the duties of a pastor and of a missionary (as to which we have but brief data, late and not very certain) and his writings, almost all of which were directed against Gnosticism, the heresy then spreading in Gaul and elsewhere. In 190 or 191 he interceded with Pope Victor to lift the sentence of excommunication laid by that pontiff upon the Christian communities of Asia Minor which persevered in the practice of the Quartodecimans in regard to the celebration of Easter. Nothing is known of the date of his death, which must have occurred at the end of the second or the beginning of the third century. In spite of some isolated and later testimony to that effect, it is not very probable that he ended his career with martyrdom.

<http://www.newadvent.org>

Irenaeus is supposed to have died about a.d. 202; but there is probably no real ground for the statement of Jerome, repeated by subsequent writers, that he suffered martyrdom, since neither Tertullian nor Eusebius, nor other early authorities, make any mention of such a fact.

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## Works:

Irenaeus had manifestly taken great pains to make himself acquainted with the various heretical systems which he describes. His mode of exposing and refuting these is generally very effective. It is plain that he possessed a good share of learning, and that he had a firm grasp of the doctrines of Scripture. Not unfrequently he indulges in a kind of sarcastic humour, while inveighing against the folly and impiety of the heretics. But at times he gives expression to very strange opinions. He is, for example, quite peculiar in imagining that our Lord lived to be an *old* man, and that His public ministry embraced at least *ten* years. But though, on these and some other points, the judgment of Irenaeus is clearly at fault, his work contains a vast deal of sound and valuable exposition of Scripture, in opposition to the fanciful systems of interpretation which prevailed in his day.

**Ante-Nicene Fathers, Vol 1. Pg 309-313, edited by Alexander Roberts, DD & James Donaldson, LLD**

The era in which Irenaeus lived was a time of expansion and inner tensions in the church. In many cases Irenaeus acted as mediator between various contending factions. The churches of Asia Minor (where he was probably born) continued to celebrate Easter on the same date (the 14th of Nisan) as the Jews celebrated Passover, whereas the Roman Church maintained that Easter should always be celebrated on a Sunday (the day of the Resurrection). Mediating between the parties, Irenaeus stated that differences in external factors, such as dates of festivals, need not be so serious as to destroy church unity.

Irenaeus adopted a totally negative and unresponsive attitude, however, toward Marcion, a schismatic leader in Rome, and toward the Valentinians, a fashionable intellectual Gnostic movement in the rapidly expanding church that espoused dualism. Because Gnosticism was overcome by the Orthodox Church, Gnostic writings were largely obliterated. In reconstructing Gnostic doctrines, therefore, modern scholars relied to a great extent on the writings of Irenaeus, who summarized the Gnostic views before attacking them. After the discovery of the Gnostic library near Nag Hammadi in Egypt in the 1940s respect for Irenaeus increased. He was proved to have been extremely precise in his report of the doctrines he rejected.

The oldest lists of bishops also were countermeasures against the Gnostics, who said that they possessed a secret oral tradition from Jesus himself. Against such statements Irenaeus maintains that the bishops in different cities are known as far back as the Apostles - and none of them was a Gnostic - and that the bishops provided the only safe guide to the interpretation of the Scriptures. With these lists of bishops the later doctrine of "the apostolic succession" of the bishops could be linked.

<http://www.ntcanon.org/Irenaeus.shtml>

Accordingly, the patience of the reader is sorely tried, in following our author through those mazes of absurdity which he treads, in explaining and refuting these Gnostic speculations. This is especially felt in the perusal of the first two books, which, as has been said, are principally devoted to an exposition and subversion of the various heretical systems. But the vagaries of the human mind, however melancholy in themselves, are never altogether destitute of instruction. And in dealing with those set before us in this work, we have not only the satisfaction of becoming acquainted with the currents of thought prevalent in these early times, but we obtain much valuable information regarding the primitive Church, which, had it not been for these heretical schemes, might never have reached our day.

**Ante-Nicene Fathers, Vol 1. Pg 309-313, edited by Alexander Roberts, DD & James Donaldson, LLD**

Two complete works of St. Irenaeus have been preserved together with a few fragments of other writings that have disappeared. The first of these complete works is the treatise *Adversus Haereses*, whose proper title is *The Detection and Overthrow of the Pretended but False Gnosis* ('ElegcoV kai anatroph thV yeudwnomou gnwsewV). The greater part of the original Greek text is lost; but there exists a contemporary Latin version, which is, happily, literal to a fault, and also fragments of an Armenian and some Syriac translations. Of its five books, the first two were written and sent to their addressee first; then the third and fourth, and finally the fifth. In the third, Eleutherius is designated as "Bishop of Rome" (iii, 3, 3), and the Church is spoken of as enjoying peace, whence we conclude that the first three books were written between 180 and 189. The two other books may be more recent, i.e. written under the pontificate of Victor I (189-198), but it is equally probable that they were composed at some earlier date, before the death of Eleutherius.

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## Adversus Haereses:

Irenaeus wrote the *Adversus Haereses* at the request of a friend, perhaps a bishop, who desired an exposition of the errors of heretics with which he was not well acquainted. The author originally intended the work to be very short, but it seems to have grown larger as he wrote. The first book is devoted to the detection (elegcoV) or exposure of the errors of the different Gnostic sects. The Bishop of Lyons seems to have in view particularly the system of Ptolemaeus. He then passes to the other forms of Valentinianism, and from Valentinianism to the other forms of the Gnosis. The second and fifth books are devoted to a refutation (anatroph) of these errors. In the second book, dialectics — philosophical arguments — are chiefly resorted to. Irenaeus shows the absurdity of his adversaries and of the arguments they adduce. In the third and most important book he lays special stress on tradition. He argues that the rule of faith is to be found in the teaching of the Apostles, as preserved in its integrity by the Church, and this teaching of the Church and the Apostles contradicts that of the Gnostics. On the fourth book, the argument is confirmed "by the words of Jesus Christ" (per Domini sermones), among which he includes also the teachings of the Old Testament, since it was always the Divine Logos who spoke through the sacred writers. In this book, Irenaeus proves the identity of origin of both Testaments against the Marcionites. No new arguments are used in the fifth book, but Irenaeus deals more especially with the question of our last end, which is neglected in the previous books. The work ends with a few lines on the harmony of the divine plan in humanity.

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In the prosecution of this plan, the author divides his work into five books. The first of these contains a minute description of the tenets of the various heretical sects, with occasional brief remarks in illustration of their absurdity, and in confirmation of the truth to which they were opposed. In his second book, Irenaeus proceeds to a more complete demolition of those heresies which he has already explained, and argues at great length against them, on grounds principally of reason. The three remaining books set forth more directly the true doctrines of revelation, as being in utter antagonism to the views held by the Gnostic teachers. In the course of this argument, many passages of Scripture are quoted and commented on; many interesting statements are made, bearing on the rule of faith; and much important light is shed on the doctrines, held, as well as the practices observed, by the Church of the second century.

**Ante-Nicene Fathers, Vol 1. Pg 309-313, edited by Alexander Roberts, DD & James Donaldson, LLD**

Irenaeus wrote a number of books, but the most important that survives is the five-volume *On the Detection and Overthrow of the So-Called Gnosis*, normally referred to by the Latin title *Adversus Haereses* ("Against Heresies"). Only fragments of the original Greek text exist, but a complete copy exists in a wooden Latin translation, made shortly after its publication in Greek, and Books IV and V are also present in a literal Armenian translation. Irenaeus: Against heresies

*Against Heresies* is composed of five books. Each book is an individual work and not meant to be read as a continuation of the previous book; rather each volume focuses on a main theme or argument. Book I talks about the Valentinian Gnostics and their predecessors who go as far back as the magician Simon Magus. Book II provides rational proof that Valentinianism contains no merit in terms of its doctrines. Book III shows that these doctrines are false by providing evidence from the Gospels. Book VI consists of Jesus sayings and stresses the unity of the Old Testament and the Gospel. The final volume, book V, focuses on more sayings of Jesus plus the letters of the Apostle Paul.

<http://en.wikipedia.org>

## Other:

Among the fragmentary writings of the Bishop of Lyons must first be mentioned a Letter to Florinus, *On the Monarchy of God or that God is not the Author of Evil*. Florinus had received the teaching of Polycarp with Irenaeus in Asia but later had joined the Gnostics. In a fragment, which has been preserved, Irenaeus recalls to his mind the teachings of their common master. The heresy of this same Florinus gave rise to another treatise of St. Irenaeus, *On the Ogdoad*, and perhaps to the letter to Pope Victor, of which a fragment is preserved. Eusebius quotes the final clause of the treatise *On the Ogdoad*. Eusebius mentions also a letter to Blastus, *On Schism*; a brief and very useful work against the Greeks (pagans), entitled *On Science*; a book of miscellaneous discourses; and lastly some letters to Pope Victor and other bishops on the Paschal question. Five citations are preserved of the *Discourses on Faith to Demetrius, Deacon of Vienne*, but their authenticity is doubtful. The four Greek remains, known as the Pfaffian Fragments, are spurious.

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## Prophetic Exegesis:

The first four books of *Against Heresies* constitute a minute analysis and refutation of the Gnostic doctrines. The fifth is a statement of positive belief contrasting the constantly shifting and contradictory Gnostic opinions with the steadfast faith of the church. He appeals to the prophecies to demonstrate the truthfulness of Christianity.

### **Rome and Ten Horns**

He shows the close relationship between the predicted events of Daniel 2 and 7. Rome, the fourth prophetic kingdom, would end in a tenfold partition. The ten divisions of the empire are the "ten horns" of Daniel 7 and the "ten horns" in Revelation 17. A "little horn," which is to supplant three of Rome's ten divisions, is also the still future "eighth" in Revelation. He climaxes with the destruction of all kingdoms at the Second Advent, when Christ, the prophesied "stone," cut out of the mountain without hands, smites the image after Rome's division.

### **Antichrist**

The Antichrist, another name of the apostate Man of Sin, Irenaeus identified with Daniel's Little Horn and John's Beast of Revelation 13. He sought to apply other expressions to Antichrist, such as "the abomination of desolation," mentioned by Christ (Matt. 24:15) and the "king of a most fierce countenance," in Gabriel's explanation of the Little Horn of Daniel 8. But he is not very clear how "the sacrifice and the libation shall be taken away" during the "half-week," or three and one-half years of Antichrist's reign.

Under the notion that the Antichrist, as a single individual, might be of Jewish origin, he fancies that the mention of "Dan," in Jeremiah 8:16, and the omission of that name from those tribes listed in Revelation 7, might indicate Antichrist's tribe. This surmise became the foundation of a series of subsequent interpretations by others.

### **Time, Times and Half a Time**

Like the other early church fathers He interpreted the three and one-half "times" of the Little Horn of Daniel 7 as three and one-half literal years. Antichrist's three and a half years of sitting in the temple are placed immediately before the second coming of Christ.

They are identified as the second half of the "one week" of Daniel 9. He says nothing of the seventy weeks; we do not know whether he placed the "one week" at the end of the seventy or whether he had a gap

### **Millennium**

Irenaeus declares that the Antichrist's future three-and-a-half-year reign, when he sits in the temple at Jerusalem, will be terminated by the second advent, with the resurrection of the just, the destruction for the wicked, and the millennial reign of the righteous. The general resurrection and the judgment follow the descent of the New Jerusalem at the end of the millennial kingdom.

Irenaeus calls those "heretics" who maintain that the saved are immediately glorification in the kingdom to come after death, before their resurrection. He avers that the millennial kingdom and the resurrection are actualities, not allegories, the first resurrection introducing this promised kingdom in which the risen saints are described as ruling over the renewed earth during the millennium, between the two resurrections.

Irenaeus held to the old Jewish tradition that the first six days of creation week were typical of the first six thousand years of human history, with Antichrist manifesting himself in the sixth period. And he expected the millennial kingdom to begin with the second coming of Christ to destroy the wicked and inaugurate, for the righteous, the reign of the kingdom of God during the seventh thousand years, the millennial Sabbath, as signified by the Sabbath of creation week.

In common with many of the fathers, Irenaeus did not distinguish between the new earth re-created in its eternal state, the thousand years of Revelation 20, when the saints are with Christ after His second advent, and the Jewish traditions of the Messianic kingdom. Hence, he applies Biblical and traditional ideas to his descriptions of this earth during the millennium, throughout the closing chapters of book 5. This conception of the reign of resurrected and translated saints with Christ on this earth during the millennium—popularly known as chiliasm—was the increasingly prevailing belief of this time. Incipient distortions due to the admixture of current traditions, which figure in the extreme forms of chiliasm, caused a reaction against the earlier interpretations of Bible prophecies.

Irenaeus was not looking for a Jewish kingdom. He interpreted Israel as the Christian church, the spiritual seed of Abraham.

At times his expressions are highly fanciful. He tells, for instance, of a prodigious fertility of this earth during the millennium, after the resurrection of the righteous, "when also the creation, having been renovated and set free, shall fructify with an abundance of all kinds of food." In this connection he attributes to Christ the saying about the vine with ten thousand branches, and the ear of wheat with ten thousand grains, and so forth, which he quotes from Papias.

### **Exegesis**

Irenaeus' exegesis does not give complete coverage. On the seals, for example, he merely alludes to Christ as the rider on the white horse. He stresses five factors with greater clarity and emphasis than Justin —1) the literal resurrection of the righteous at the second advent, 2) the millennium bounded by the two resurrections, 3) the Antichrist to come upon the heels of Rome's breakup, 4) the symbolic prophecies of Daniel and the Apocalypse in their relation to the last times, and 5) the kingdom of God to be established by the second advent.



Writings:

**Book V.**

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**Preface.**

In the four preceding books, my very dear friend, which I put forth to thee, all the heretics have been exposed, and their doctrines brought to light, and these men refuted who have devised irreligious opinions. [I have accomplished this by adducing] something from the doctrine peculiar to each of these men, which they have left in their writings, as well as by using arguments of a more general nature, and applicable to them all.<sup>1</sup> Then I have pointed out the truth, and shown the preaching of the Church, which the prophets proclaimed (as I have already demonstrated), but which Christ brought to perfection, and the apostles have handed down, from whom the Church, receiving [these truths], and throughout all the world alone preserving them in their integrity (*bene*), has transmitted them to her sons. Then also-having disposed of all questions which the heretics propose to us, and having explained the doctrine of the apostles, and clearly set forth many of those things which were said and done by the Lord in parables-I shall endeavour, in this the fifth book of the entire work which treats of the exposure and refutation of knowledge falsely so called, to exhibit proofs from the rest of the Lord's doctrine and the apostolical epistles: [thus] complying with thy demand, as thou didst request of me (since indeed I have been assigned a place in the ministry of the word); and, labouring by every means in my power to furnish thee with large assistance against the contradictions of the heretics, as also to reclaim the wanderers and convert them to the Church of God, to confirm at the same time the minds of the neophytes, that they may preserve steadfast the faith which they have received, guarded by the Church in its integrity, in order that they be in no way perverted by those who endeavour to teach them false doctrines, and lead them away from the truth. It will be incumbent upon thee, however, and all who may happen to read this writing, to peruse with great attention what I have already said, that thou mayest obtain a knowledge of the subjects against which I am contending. For it is thus that thou wilt both controvert them in a legitimate manner, and wilt be prepared to receive the proofs brought forward against them, casting away their doctrines as filth by means of the celestial faith; but following the only true and steadfast Teacher, the Word of God, our Lord Jesus Christ, who did, through His transcendent love, become what we are, that He might bring us to be even what He is Himself.

**Chapter I.-Christ Alone is Able to Teach Divine Things, and to Redeem Us: He, the Same, Took Flesh of the Virgin Mary, Not Merely in Appearance, But Actually, by the Operation of the Holy Spirit, in Order to Renovate Us. Strictures on the Conceits of Valentinus and Ebion.**

1. For in no other way could we have learned the things of God, unless our Master, existing as the Word, had become man. For no other being had the power of revealing to us the things of the Father, except His own proper Word. For what other person "knew the mind of the Lord," or who else "has become His counsellor?"<sup>2</sup> Again, we could have learned in no other way than by seeing our Teacher, and hearing His voice with our own ears, that, having become imitators of His works as well as doers of His words, we may have communion with Him, receiving increase from the perfect One, and from Him who is prior to all creation. We-who were but lately created by the only best and good Being, by Him also who has the gift of immortality, having been formed after His likeness (predestinated, according to the prescience of the Father, that we, who had as yet no existence, might come into being), and made the first-fruits of creation<sup>3</sup>-have received, in the times known beforehand, [the blessings of salvation] according to the ministration of the Word, who is perfect in all things, as the mighty Word, and very man, who, redeeming us by His own blood in a manner consonant to reason, gave Himself as a redemption for those who had been led into captivity. And since the apostasy tyrannized over us unjustly, and, though we were by nature the property of the omnipotent God, alienated us contrary to nature, rendering us its own disciples, the Word of God, powerful in all things, and not defective with regard to His own justice, did righteously turn against that apostasy, and redeem from it His own property, not by violent means, as the [apostasy] had obtained dominion over us at the beginning, when it insatiably snatched away what was not its own, but by means of persuasion, as became a God of counsel, who does not use violent means to obtain what He desires; so that neither should justice be infringed upon, nor the ancient handiwork of God go to destruction. Since the Lord thus has redeemed us through His own blood, giving His soul for our souls, and His flesh for our flesh,<sup>4</sup> and has also poured out the Spirit of the Father for the union and communion of God and man, imparting indeed God to men by means of the Spirit, and, on the other hand, attaching man to God by His own incarnation, and bestowing upon us at His coming immortality durably and truly, by means of communion with God,-all the doctrines of the heretics fall to ruin.

2. Vain indeed are those who allege that He appeared in mere seeming. For these things were not done in appearance only, but in actual reality. But if He did appear as a man, when He was not a man, neither could the Holy Spirit have rested upon Him,-an occurrence which did actually take place-as the Spirit is invisible; nor, [in that case], was there any degree of truth in Him, for He was not that which He seemed to be. But I have already remarked that Abraham and the other prophets beheld Him after a prophetic manner, foretelling in vision what should come to pass. If, then, such a being has now appeared in outward semblance different from what he was in reality, there has been a certain prophetic vision made to men; and another advent of His must be looked forward to, in which He shall be such as He has now been seen in a prophetic manner. And I have proved already, that it is the same thing to say that He appeared merely to outward seeming, and [to affirm] that He received nothing from Mary. For He would not have been one truly possessing flesh and blood, by which He redeemed us, unless He had summed up in Himself the ancient formation of Adam. Vain therefore are the disciples of Valentinus who put forth this opinion, in order that they may exclude the flesh from salvation, and cast aside what God has fashioned.

3. Vain also are the Ebionites, who do not receive by faith into their soul the union of God and man, but who remain in the old leaven of [the natural] birth, and who do not choose to understand that the Holy Ghost came upon Mary, and the power of the Most

High did overshadow her:<sup>5</sup> wherefore also what was generated is a holy thing, and the Son of the Most High God the Father of all, who effected the incarnation of this being, and showed forth a new [kind of] generation; that as by the former generation we inherited death, so by this new generation we might inherit life. Therefore do these men reject the commixture of the heavenly wine,<sup>6</sup> and wish it to be water of the world only, not receiving God so as to have union with Him, but they remain in that Adam who had been conquered and was expelled from Paradise: not considering that as, at the beginning of our formation in Adam, that breath of life which proceeded from God, having been united to what had been fashioned, animated the man, and manifested him as a being endowed with reason; so also, in [the times of] the end, the Word of the Father and the Spirit of God, having become united with the ancient substance of Adam's formation, rendered man living and perfect, receptive of the perfect Father, in order that as in the natural [Adam] we all were dead, so in the spiritual we may all be made alive.<sup>7</sup> For never at any time did Adam escape the *hands*<sup>8</sup> of God, to whom the Father speaking, said, "Let Us make man in Our image, after Our likeness." And for this reason in the last times (*fine*), not by the will of the flesh, nor by the will of man, but by the good pleasure of the Father,<sup>9</sup> His hands formed a living man, in order that Adam might be created [again] after the image and likeness of God.

**Chapter II.-When Christ Visited Us in His Grace, He Did Not Come to What Did Not Belong to Him: Also, by Shedding His True Blood for Us, and Exhibiting to Us His True Flesh in the Eucharist, He Conferred Upon Our Flesh the Capacity of Salvation.**

1. And vain likewise are those who say that God came to those things which did not belong to Him, as if covetous of another's property; in order that He might deliver up that man who had been created by another, to that God who had neither made nor formed anything, but who also was deprived from the beginning of His own proper formation of men. The advent, therefore, of Him whom these men represent as coming to the things of others, was not righteous; nor did He truly redeem us by His own blood, if He did not really become man, restoring to His own handiwork what was said [of it] in the beginning, that man was made after the image and likeness of God; not snatching away by stratagem the property of another, but taking possession of His own in a righteous and gracious manner. As far as concerned the apostasy, indeed, He redeems us righteously from it by His own blood; but as regards us who have been redeemed, [He does this] graciously. For we have given nothing to Him previously, nor does He desire anything from us, as if He stood in need of it; but we do stand in need of fellowship with Him. And for this reason it was that He graciously poured Himself out, that He might gather us into the bosom of the Father.

2. But vain in every respect are they who despise the entire dispensation of God, and disallow the salvation of the flesh, and treat with contempt its regeneration, maintaining that it is not capable of incorruption. But if this indeed do not attain salvation, then neither did the Lord redeem us with His blood, nor is the cup of the Eucharist the communion of His blood, nor the bread which we break the communion of His body.<sup>10</sup> For blood can only come from veins and flesh, and whatsoever else makes up the substance of man, such as the Word of God was actually made. By His own blood he redeemed us, as also His apostle declares, "In whom we have redemption through His blood, even the remission of sins."<sup>11</sup> And as we are His members, we are also nourished by means of the creation (and He Himself grants the creation to us, for He causes His sun to rise, and sends rain when He wills<sup>12</sup>). He has acknowledged the cup (which is a part of the creation) as His own blood, from which He bedews our blood; and the bread (also a part of the creation) He has established as His own body, from which He gives increase to our bodies.<sup>13</sup>

3. When, therefore, the mingled cup and the manufactured bread receives the Word of God, and the Eucharist of the blood and the body of Christ is made,<sup>14</sup> from which things the substance of our flesh is increased and supported, how can they affirm that the flesh is incapable of receiving the gift of God, which is life eternal, which [flesh] is nourished from the body and blood of the Lord, and is a member of Him?-even as the blessed Paul declares in his Epistle to the Ephesians, that "we are members of His body, of His flesh, and of His bones."<sup>15</sup> He does not speak these words of some spiritual and invisible man, for a spirit has not bones nor flesh;<sup>16</sup> but [he refers to] that dispensation [by which the Lord became] an actual man, consisting of flesh, and nerves, and bones, - that [flesh] which is nourished by the cup which is His blood, and receives increase from the bread which is His body. And just as a cutting from the vine planted in the ground fructifies in its season, or as a corn of wheat falling into the earth and becoming decomposed, rises with manifold increase by the Spirit of God, who contains all things, and then, through the wisdom of God, serves for the use of men, and having received the Word of God, becomes the Eucharist, which is the body and blood of Christ; so also our bodies, being nourished by it, and deposited in the earth, and suffering decomposition there, shall rise at their appointed time, the Word of God granting them resurrection to the glory of God, even the Father, who freely gives to this mortal immortality, and to this corruptible incorruption,<sup>17</sup> because the strength of God is made perfect in weakness,<sup>18</sup> in order that we may never become puffed up, as if we had life from ourselves, and exalted against God, our minds becoming ungrateful; but learning by experience that we possess eternal duration from the excelling power of this Being, not from our own nature, we may neither undervalue that glory which surrounds God as He is, nor be ignorant of our own nature, but that we may know what God can effect, and what benefits man receives, and thus never wander from the true comprehension of things as they are, that is, both with regard to God and with regard to man. And might it not be the case, perhaps, as I have already observed, that for this purpose God permitted our resolution into the common dust of mortality,<sup>19</sup> that we, being instructed by every mode, may be accurate in all things for the future, being ignorant neither of God nor of ourselves?

**Chapter III.-He Power and Glory of God Shine Forth in the Weakness of Human Flesh, as He Will Render Our Body a Participator of the Resurrection and of Immortality, Although He Has Formed It from the Dust of the Earth; He Will Also Bestow Upon It the Enjoyment of Immortality, Just as He Grants It This Short Life in Common with the Soul.**

1. The Apostle Paul has, moreover, in the most lucid manner, pointed out that man has been delivered over to his own infirmity, lest, being uplifted, he might fall away from the truth. Thus he says in the second [Epistle] to the Corinthians: "And lest I should be lifted up by the sublimity of the revelations, there was given unto me a thorn in the flesh, the messenger of Satan to buffet me. And upon this I besought the Lord three times, that it might depart from me. But he said unto me, My grace is sufficient for thee; for strength is made perfect in weakness. Gladly therefore shall I rather glory in infirmities, that the power of Christ may dwell in me."<sup>20</sup> What, therefore? (as some may exclaim: ) did the Lord wish, in that case, that His apostles should thus undergo buffering, and that he should endure such infirmity? Even so it was; the word says it. For strength is made perfect in weakness, rendering him

## X. Tertullian:

Quintus Septimius Florens Tertullianus was one of the greatest Western theologians and writers of Christian antiquity. The first important Christian ecclesiastical writer in Latin, Tertullian's writings are witness to the doctrine and discipline of the early church.

<http://www.island-of-freedom.com>

### Biography:

Tertullian was born in Carthage in the Roman province of Africa, present Tunisia, approximately 155-160 CE. Carthage at that time was second only to Rome as a cultural and educational center in the West, and Tertullian received an exceptional education in grammar, rhetoric, literature, philosophy, and law. Little is known of his early life. His parents were pagan, and his father may have been a centurion in an African-based legion assigned to the governor of the province. After completing his education in Carthage, he went to Rome, probably in his late teens or early 20s, to study further and perhaps begin work as a lawyer.

<http://www.ntcanon.org>

Tertullian read and studied whatever he could lay his hands on. His erudition, consequently, was considerable. Of Roman law, in particular, he possessed a profound knowledge, and if he was not a lawyer by profession, he certainly had the temperament and spirit of one. His conversion to Christianity took place c. 193-195. We do not know what motives led him to become a Christian, but his conversion was sincere and complete. Towards the year 200, though married, he was ordained to the priesthood, passed undisturbed through the persecution of Septimius Severus, and thus reached the year 213, waging war against heresy and paganism.

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Gnostics: A zealous champion of Christianity, Tertullian wrote many theological treatises, of which 31 have survived. He wrote with brilliant rhetoric and biting satire. His passion for truth led him into polemics with his enemies. In his various works he strove either to defend Christianity, to refute heresy, especially Gnosticism, or to argue some practical point of morality or church discipline. His views on ethics and discipline, rigorously ascetic from the first, became progressively more harsh in his later works.

<http://www.island-of-freedom.com>

Marcion: Respecting Marcion himself, the most formidable heretic who had as yet opposed revealed truth... Tertullian's method of exegesis varied depending on the purpose of each of his works. When writing against the Marcion (who rejected the Old Testament and all use of allegory) Tertullian defended its use, noting how even Paul had used allegory in his letters... In his other works Tertullian's use of allegory is restrained. Following other writers (such as Justin and Irenaeus) Tertullian used typology extensively to demonstrate the unity of the Testaments, but the figures that he found in the Old Testament were based upon historical persons, places and events, and were used consistently. As O'Malley points out: "He clearly does not feel able to allegorize generally, simply because Paul uses the words in Gal. 4:24."

<http://www.earlychurch.org.uk>

Sometime before 210 Tertullian left the orthodox church to join Montanism -- a new prophetic sectarian movement founded by the 2nd-century Phrygian prophet Montanus -- which had spread from Asia Minor to Africa. Jerome says he was 'distressed by the envy and laxity of the clergy of the Roman church', so he found the Montanist message of the imminent end of the world, combined with a stringent and demanding moralism, congenial. Tertullian gave himself fully to the defense of the new movement as its most articulate spokesman. Even the Montanists, however, were not rigorous enough for Tertullian. He eventually broke with them to found his own sect, a group that existed until the 5th century in Africa.

<http://www.ntcanon.org>

In his time, the church finally decided to reject a movement calling itself 'The New Prophecy', and known later as Montanism<sup>15</sup>. The New Prophecy made no doctrinal innovations<sup>16</sup>, but said that the Holy Spirit was calling Christians to a more ascetic position. But obeying the prophets inevitably meant a problem, if the bishop did not recognize their authority. Tertullian had grown angry at what looked like compromise creeping into the church - unwillingness to be martyred, willingness to forgive more serious public sins<sup>17</sup> - and aligned himself with the Montanists. It is unclear whether this involved actually leaving the church<sup>17a</sup>, but his later works are avowedly Montanist, and one or two explicitly attack the mainstream church on these points.

<http://www.tertullian.org>

It was at this time that Tertullian broke definitively with the Church. The cause of this rupture was the condemnation by Rome of Montanism and, more particularly, the papal authorization to contract a second marriage, which practice was denounced by Montanists. Tertullian now turned against Catholics the weapons he had so effectually wielded in his battles against heresy. Yet from this moment on there was a marked decrease in his literary activity. His last known work, *De Pudicitia*, was written from 217 to 222. After this date all trace of him is lost. We know only that he fell out with the bulk of the Montanists and became the leader of a special sect, known as Tertullianists. St. Jerome says that he lived to a very advanced age, which makes it likely that he died between 240 and 250.

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### Tone of Works:

Tertullian was a born fighter. Energetic of mind, independent of character, an implacable logician, he pushed his principles to the extreme and with an iron will, before which everything had to bend, fought all his life for what he thought to be true, good, and right. Unfortunately, he possessed the defects of his qualities. He lacks moderation; his logic runs into paradox. Carried away by his cause, he exaggerates principles and unconsciously distorts texts and facts; he picks arguments at random and, without stopping to discriminate, hurls them pell-mell at his opponent. His firmness is very often stubbornness. He exaggerates Christian morality and makes it impracticable, for he fails to perceive the truths connected with those he is developing, and applies to the complex problems of practical life an inflexible and abstract logic which suits only problems of pure speculation. In short, he is a very poor casuist. Evidently there was in his character a notable amount of pride. He himself confessed that his great defect was impatience, *i.e.*, inability to wait, to deal with things coolly, and to leave a part in the conduct of affairs and consciences to time, to God, and to other human influences besides his own.

Tertullian is a writer of the first order. Not that he has no serious and evident defects, for he is, on the contrary, often careless, nay unnatural and affected. His excessive terseness and fondness for contrast betray him into obscurity. He has an eye to rhetorical effect and counts purity of diction as nothing. He borrows words freely and does not hesitate, when there is need, to coin new ones. On the other hand he composes with care, his writings are generally very orderly and, even in his wildest digressions he never loses sight of the end in view. His style is altogether original, warm, crisp, and varied. The fire and genius which characterize his thought are felt in his style and compel the reader's assent, while they carry him on, breathless and amazed. Even his neologisms are often justified. Owing to the fact that he had to express new and Christian ideas in an ancient and pagan idiom, Tertullian was forced to introduce new terms into the language he wrote, or modify the meaning of old ones, to express his thought completely. He is the creator of theological terminology in Latin.

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His father held a position (*centurio proconsularis*, "aide-de-camp") in the Roman army in Africa. Roman Africa was notoriously the home of orators, and this influence can be seen in his style, with its archaisms or provincialisms, its glowing imagery and its passionate temper. He was a scholar, having received an excellent education. He wrote at least three books in Greek, to which he himself refers; but none of these are extant. His principal study was jurisprudence, and his methods of reasoning reveal striking marks of his juridical training.

<http://en.wikipedia.org>

Tertullian was the first Christian writer to write in Latin<sup>5</sup>, and was described three centuries later as writing 'first, and best, and incomparably', of all the writers to do so. (by the unknown author of 'Praedestinatus'). His writing is aggressive, sarcastic and brilliant<sup>6</sup>, and at points very funny even after 2000 years<sup>7</sup>. He was deeply conscious of his own failings<sup>8</sup>, and had a burning desire for truth and integrity<sup>9</sup>. He was described by Jerome as celebrated in all the churches as a speaker<sup>10</sup>; and his works bear the marks of the need to keep an audience awake!<sup>11</sup> His erudition was immense. Much of what he read is lost, but what remains gives a picture of wide reading<sup>12</sup>, which was celebrated even in antiquity

<http://www.tertullian.org>

### Works:

Tertullian's writings are edited in volumes 1–3 of the *Patrologia Latina*. English translations can be found in volume III of the Ante-Nicene Fathers.

#### Apologetic

- *Apologeticus pro Christianis*.
- *Dissertatio Mosheim in Apol.*
- *Libri duo ad Nationes*.
- *De Testimonio animae*.
- *Ad Martyres*.
- *De Spectaculis*.
- *De Idololatria*.
- *Accedit ad Scapulam liber*.
- *Dissertatio D. Le Nourry in Apologet. libr. II ad Nat. et libr. ad Scapulam*.

#### Polemical

- *De Oratione*.
- *De Baptismo*.
- *De Poenitentia*.
- *De Patientia*.
- *Ad Uxorem libri duo*.
- *De Cultu Feminarum lib. II*.

#### Dogmatic

- *De Corona Militis*.
- *De Fuga in Persecutione*.
- *Adversus Gnosticos Scorpiace*.
- *Adversus Praxeam*.
- *Adversus Hermogenem*.
- *Adversus Marcionem libri V*.
- *Adversus Valentinianos*.
- *Adversus Judaeos*.
- *De Anima*.
- *De Carne Christi*.
- *De Resurrectione Carnis*.

#### On morality

- *De velandis Virginibus*.
- *De Exhortatione Castitatis*.
- *De Monogamia*.
- *De Jeuniis*.
- *De Pudicitia*.
- *De Pallio*.

The most famous work by Tertullian is *Apologeticum* (c. 197), an impassioned defense of Christians against pagan charges of immorality, economic worthlessness, and political subversion. *De spectaculis* (On the Games) explains and probably exaggerates the impossibility for a Christian to attend any heathen shows, even races or theatrical performances, without either wounding his faith by participation in idolatry or arousing his passions. *De idololatria* (On Idolatry) is by some placed at a later date, but it is anyhow closely connected with the former work. It explains that the making of idols is forbidden, and similarly astrology, selling of incense, etc. A schoolmaster cannot elude contamination. A Christian cannot be a soldier. To the question, "How am I then to live?", Tertullian replies that faith fears not famine; for the Faith we must give up our life, how much more our living? *De baptismo* (On Baptism) is an instruction on the necessity of baptism and on its effects; it is directed against a female teacher of error belonging to the sect of Gaius. We learn that baptism was conferred regularly by the bishop, but with his consent could be administered by priests, deacons, or even laymen. The proper times were Easter and Pentecost. Preparation was made by fasting, vigils, and prayers. Confirmation was conferred immediately after by unction and laying on of hands. Besides these didactic works to catechumens, Tertullian wrote at the same period two books, *Ad uxorem* (To my wife), in the former of which he begs his wife not to marry again after his death, as it is not proper for a Christian, while in the second book he enjoins upon her at least to marry a Christian if she does marry. *Adversus Hermogenem* is against a certain Hermogenes, a painter (of idols?)

who taught that God created the world out of pre-existing matter. Tertullian reduces his view to absurdity, and establishes the creation out of nothing both from Scripture and reason.

Of his doctrinal treatises refuting heresy, the most important is *De praescriptione hereticorum* (On the Claims of Heretics), in which he argued that the church alone has the authority to declare what is and is not orthodox Christianity. Like all Montanists, Tertullian held that Christians should welcome persecution, not flee from it.

Christian historians value many of his writings, especially *De baptismo* and *De oratione* (On Prayer), for the light they throw on contemporary religious practices

<http://www.island-of-freedom.com>

He wrote a great number of works - how many is unknown. Thirty-one are extant; lists of known lost works are elsewhere on this site; but we have no reason to suppose this to be anything like an exhaustive list. Most of those extant have come down to us by the slenderest of threads, and the very nature of Tertullian's terse and ironic style, means that copyists made many errors, and in some cases his text is beyond certain restoration. Not all of his works were ever completed<sup>13</sup>.

His most important work is the *Apologeticum*, in defense of the Christians. Running it close must be *Adversus Praxean*, in which the doctrine of the Trinity comes into clear focus for the first time, in response to a heretic who was twisting the biblical balance between the persons of the Godhead. In this work, he created most of the terminology with which this doctrine was to be referred (and is still), such as *Trinitas*, etc<sup>14</sup>. His discussion of how heretical arguments are in general to be handled in *De praescriptio haereticorum* also deserves wider recognition.

<http://www.tertullian.org>

### Apologeticus:

Among the apologetic writings the *Apologeticus*, addressed to the Roman magistrates, is the most pungent defense of Christianity and the Christians ever written against the reproaches of the pagans, and one of the most magnificent legacies of the ancient Church, full of enthusiasm, courage, and vigor. It first clearly proclaims the principle of freedom of religion as an inalienable right of man, and demands a fair trial for the Christians before they are condemned to death

<http://en.wikipedia.org>

The *Apologeticum*, which appeared at the end of 197, is the most remarkable of the early apologies. Tertullian's predecessors had limited themselves as a rule to protest the innocence of Christians and, by way of retaliation, scoffed at paganism. Tertullian does not reject this mode of proceeding, but adopts new tactics. In the *Apologeticum* he contests, from the judicial point of view, the legitimacy of the laws of persecution and relies on the ideas implied in these laws to show the injustice of the measures taken against the Christians. The entire treatise may be summed up in the following four propositions:  $\alpha$ ) The procedure employed against the Christians is irregular and absurd (chs. 1-3);  $\beta$ ) The laws under which they are pursued, are contrary to common right and the natural law (chs. 4-6);  $\gamma$ ) the crimes of impiety and high treason which serve as a basis for condemning Christians are imaginary (chs. 7-38);  $\delta$ ) the association of Christians is lawful, their doctrines are true, their public and private conduct is irreproachable (chs. 39-50). The most original part is in the first chapters, where the author demonstrates the inconsistency of the persecutors who do not seek out the Christians whom they suspect of being guilty, and release those who apostatize. The whole work is written with intense earnestness such as is to be found nowhere in his other works. As he was entirely in the right, Tertullian had only to follow the trend of his genius to produce a masterpiece.

A Handbook of Patrology; By The Rev. J. Tixeront, D.D.; English Edition, 1920, Published in St. Louis, MO, by B. Herder Book Co

## Prophetic Exegesis:

### **Christ the Stone that smites the Image**

Tertulian declares Christ to be the stone of Daniel 2 that will smite at His second coming the "secular kingdom" image. "Now these signs of degradation quite suit His first coming, just as the tokens of His majesty do His second advent, when He shall no longer remain 'a stone of stumbling and rock of offence,' but after His rejection become 'the chief corner-stone,' accepted and elevated to the top place of the temple, even His church, being that very stone in Daniel, cut out of the mountain, which was to smite and crush the image of the secular kingdom. Of this advent the same prophet says: 'Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought Him before Him, and there was given Him dominion and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away; and His kingdom that which shall not be destroyed.'" <sup>[3]</sup>

### **Antichrist—Beast—Man of Sin is Near**

Like Irenaeus, Tertulian identifies the Antichrist with the Man of Sin and the Beast. On the one hand he speaks of many antichrists--as indeed John himself does--men who rebel against Christ at any time. Yet on the other hand he expects the specific Antichrist just before the resurrection, as a persecutor of the church, under whom the second company of martyrs, awaited by those under the altar of the fifth seal, will be slain, and Enoch and Elijah will meet their long delayed death. Unlike Irenaeus, however, Tertullian does not describe Antichrist as a Jew sitting in a Jewish temple at Jerusalem. Indeed, he says that the temple of God is the church. He expects Antichrist soon. <sup>[4] [5] [6] [7] [8] [9] [10]</sup>

### **Rome's continuance delays Antichrist's appearance**

Commenting on the Antichrist of 2 Thessalonians 2:3-6, he observes that it is the Roman state that is the restraining "obstacle" which, by being broken up into the "ten kingdoms," would make way for Antichrist.

"For that day shall not come, unless indeed there first come a falling away,' he [Paul] means indeed of this present empire, 'and that man of sin be revealed,' that is to say, Antichrist, 'the son of perdition, who opposeth and exalteth himself above all that is called God or religion; so that he sitteth in the temple of God, affirming that he is God. Remember ye not, that when I was with you, I used to tell you these things? And now ye know what detaineth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now hinders must hinder, until he be taken out of the way.' What obstacles is there but the Roman state, the falling away of which, by being scattered into the ten kingdoms, shall introduce Antichrist upon (its own ruins)? And then shall be revealed the wicked one, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.'" <sup>[11]</sup>

### **Babylon the recognized figure of Rome**

The "Babylon" of the Apocalypse is applied to the city of Rome and her domination.

"So, again, Babylon, in our own John, is a figure of the city Rome, as being equally great and proud of her sway, and triumphant over the saints." <sup>[12]</sup>

He depicts her as "drunk" with the blood of martyred "saints." Such was the obviously immediate application. <sup>[13]</sup>

### **Rome's break up signal for End**

"There is also another and a greater necessity for our offering prayer in behalf of the emperors, nay, for the complete-stability of the empire, and for Roman interests in general. For we know that a mighty shock impending over the whole earth--in fact, the very end of all things threatening dreadful woes--is only retarded by the continued existence of the Roman empire. We have no desire, then, to be overtaken by these dire events; and in praying that their coming may be delayed, we are lending our aid to Rome's duration." <sup>[14]</sup>

### **Prophecy spans first and second Advents**

Tertullian regarded prophecy as largely prefiguring, in orderly succession, the chief events and epochs of the church and the world from Christ's first advent to His second coming, and assures us that the events surrounding the second advent, such as the resurrection, were as yet unfulfilled. <sup>[15] [16]</sup>

### **Millennium follows Resurrection of Dead**

"Our inquiry relates to what is promised in heaven, not on earth. But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem. 'let down from heaven,' which the apostle also calls 'our mother from above;' and, while declaring that our citizenship, is in heaven, he predicates of it that it is really a city in heaven. This both Ezekiel had knowledge of and the Apostle John beheld. . . . "This city [new Jerusalem] has been provided by God for receiving the saints on their resurrection, and refreshing them with the abundance of all really spiritual blessings, as a recompense for those which in the world we have either despised or lost; since it is both just and God-worthy that His servants should have their joy in the place where they have also suffered affliction for His name's sake." <sup>[17]</sup>

### **After Millennium, world's destruction and Heaven**

"Of the heavenly kingdom this is the process. After its thousand years are over, within which period is completed the resurrection of the saints, who rise sooner or later according to their deserts, there will ensue the destruction of the world and the conflagration of all things at the judgment: we shall then be changed in a moment into the substance of angels, even by the investiture of an incorruptible nature, and so be removed to that kingdom in heaven." <sup>[18]</sup>

### **Seventy Weeks fulfilled by First Advent**

Tertullian contends that by the prophecy of Daniel's seventy weeks the time of Christ's incarnation, as well as of His death, is foretold. He gives an extensive sketch of the chronology of the seventy weeks of years, starting them from the first year of Darius, and continuing to Jerusalem's destruction by the Romans under the command of Titus. This was to show that the seventy weeks were then fully completed, the vision and prophecy thus being sealed by the advent of Christ, which he places at the end of the sixty-two and one-half weeks. <sup>[19] [20]</sup>

Writings:

**THE APOLOGY.<sup>1</sup>**

[Translated by the Rev. S. Thelwall, Late Scholar of Christ's College, Cantab.]

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Chapter I.

Rulers of the Roman Empire, if, seated for the administration of justice on your lofty tribunal, under the gaze of every eye, and occupying there all but the highest position in the state, you may not openly inquire into and sift before the world the real truth in regard to the charges made against the Christians; if in this case alone you are afraid or ashamed to exercise your authority in making public inquiry with the carefulness which becomes justice; if, finally, the extreme severities inflicted on our people in recently private judgments, stand in the way of our being permitted to defend ourselves before you, you cannot surely forbid the Truth to reach your ears by the secret pathway of a noiseless book.<sup>2</sup> She has no appeals to make to you in regard of her condition, for that does not excite her wonder. She knows that she is but a sojourner on the earth, and that among strangers she naturally finds foes; and more than this, that her origin, her dwelling-place, her hope, her recompense, her honours, are above. One thing, meanwhile, she anxiously desires of earthly rulers-not to be condemned unknown. What harm can it do to the laws, supreme in their domain, to give her a hearing? Nay, for that part of it, will not their absolute supremacy be more conspicuous in their condemning her, even after she has made her plea? But if, unheard, sentence is pronounced against her, besides the odium of an unjust deed, you will incur the merited suspicion of doing it with some idea that it is unjust, as not wishing to hear what you may not be able to hear and condemn. We lay this before you as the first ground on which we urge that your hatred to the name of Christian is unjust. And the very reason which seems to excuse this injustice (I mean ignorance) at once aggravates and convicts it. For what is there more unfair than to hate a thing of which you know nothing, even though it deserve to be hated? Hatred is only merited when it is *known* to be merited. But without that knowledge, whence is its justice to be vindicated? for that is to be proved, not from the mere fact that an aversion exists, but from acquaintance with the subject. When men, then, give way to a dislike simply because they are entirely ignorant of the nature of the thing disliked, why may it not be precisely the very sort of thing they should not dislike? So we maintain that they are both ignorant while they hate us, and hate us unrighteously while they continue in ignorance, the one thing being the result of the other either way of it. The proof of their ignorance, at once condemning and excusing their injustice, is this, that those who once hated Christianity because they knew nothing about it, no sooner come to know it than they all lay down at once their enmity. From being its haters they become its disciples. By simply getting acquainted with it, they begin now to hate what they had formerly been, and to profess what they had formerly hated; and their numbers are as great as are laid to our charge. The outcry is that the State is filled with Christians-that they are in the fields, in the citadels, in the islands: they make lamentation, as for some calamity, that both sexes, every age and condition, even high rank, are passing over to the profession of the Christian faith; and yet for all, their minds are not awakened to the thought of some good they have failed to notice in it. They must not allow any truer suspicions to cross their minds; they have no desire to make closer trial. Here alone the curiosity of human nature slumbers. They like to be ignorant, though to others the knowledge has been bliss. Anacharsis reproved the rude venturing to criticise the cultured; how much more this judging of those who know, by men who are entirely ignorant, might he have denounced! Because they already dislike, they want to know no more. Thus they prejudice that of which they are ignorant to be such, that, if they came to know it, it could no longer be the object of their aversion; since, if inquiry finds nothing worthy of dislike, it is certainly proper to cease from an unjust dislike, while if its bad character comes plainly out, instead of the detestation entertained for it being thus diminished, a stronger reason for perseverance in that detestation is obtained, even under the authority of justice itself. But, says one, a thing is not good merely because multitudes go over to it; for how many have the bent of their nature towards whatever is bad! how many go astray into ways of error! It is undoubted. Yet a thing that is thoroughly evil, not even those whom it carries away venture to defend as good. Nature throws a veil either of fear or shame over all evil. For instance, you find that criminals are eager to conceal themselves, avoid appearing in public, are in trepidation when they are caught, deny their guilt, when they are accused; even when they are put to the rack, they do not easily or always confess; when there is no doubt about their condemnation, they grieve for what they have done. In their self-communings they admit their being impelled by sinful dispositions, but they lay the blame either on fate or on the stars. They are unwilling to acknowledge that the thing is theirs, because they own that it is wicked. But what is there like this in the Christian's case? The only shame or regret he feels, is at not having been a Christian earlier. If he is pointed out, he glories in it; if he is accused, he offers no defence; interrogated, he makes voluntary confession; condemned he renders thanks. What sort of evil thing is this, which wants all the ordinary peculiarities of evil-fear, shame, subterfuge, penitence, lamenting? What! is that a crime in which the criminal rejoices? to be accused of which is his ardent wish, to be punished for which is his felicity? You cannot call it madness, you who stand convicted of knowing nothing of the matter.

Chapter II.

If, again, it is certain that we are the most wicked of men, why do you treat us so differently from our fellows, that is, from other criminals, it being only fair that the same crime should get the same treatment? When the charges made against us are made against others, they are permitted to make use both of their own lips and of hired pleaders to show their innocence. They have full opportunity of answer and debate; in fact, it is against the law to condemn anybody undefended and unheard. Christians alone are



forbidden to say anything in exculpation of themselves, in defence of the truth, to help the judge to a righteous decision; all that is cared about is having what the public hatred demands—the confession of the name, not examination of the charge: while in your ordinary judicial investigations, on a man's confession of the crime of murder, or sacrilege, or incest, or treason, to take the points of which we are accused, you are not content to proceed at once to sentence,—you do not take that step till you thoroughly examine the circumstances of the confession—what is the real character of the deed, how often, where, in what way, when he has done it, who were privy to it, and who actually took part with him in it. Nothing like this is done in our case, though the falsehoods disseminated about us ought to have the same sifting, that it might be found how many murdered children each of us had tasted; how many incests each of us had shrouded in darkness; what cooks, what dogs had been witness of our deeds. Oh, how great the glory of the ruler who should bring to light some Christian who had devoured a hundred infants! But, instead of that, we find that even inquiry in regard to our case is forbidden. For the younger Pliny, when he was ruler of a province, having condemned some Christians to death, and driven some from their steadfastness, being still annoyed by their great numbers, at last sought the advice of Trajan,<sup>3</sup> the reigning emperor, as to what he was to do with the rest, explaining to his master that, except an obstinate disinclination to offer sacrifices, he found in the religious services nothing but meetings at early morning for singing hymns to Christ and<sup>4</sup> God, and sealing home their way of life by a united pledge to be faithful to their religion, forbidding murder, adultery, dishonesty, and other crimes. Upon this Trajan wrote back that Christians were by no means to be sought after; but if they were brought before him, they should be punished. O miserable deliverance,—under the necessities of the case, a self-contradiction! It forbids them to be sought after as innocent, and it commands them to be punished as guilty. It is at once merciful and cruel; it, passes by, and it punishes. Why dost thou play a game of evasion upon thyself, O Judgment? If thou condemnest, why dost thou not also inquire. If thou does not inquire, why dost thou not also absolve? Military stations are distributed through all the provinces for tracking robbers. Against traitors and public foes every man is a soldier; search is made even for their confederates and accessories. The Christian alone must not be sought, though he may be brought and accused before the judge; as if a search had any other end than that in view. And so you condemn the man for whom nobody wished a search to be made when he is presented to you, and who even now does not deserve punishment, I suppose, because of his guilt, but because, though forbidden to be sought, he was found. And then, too, you do not in that case deal with us in the ordinary way of judicial proceedings against offenders; for, in the case of others denying, you apply the torture to make them confess—Christians alone you torture, to make them deny; whereas, if we were guilty of any crime, we should be sure to deny it, and you with your tortures would force us to confession. Nor indeed should you hold that our crimes require no such investigation merely on the ground that you are convinced by our confession of the name that the deeds were done,—*you* who are daily wont, though you know well enough what murder is, none the less to extract from the confessed murderer a full account of how the crime was perpetrated. So that with all the greater perversity you act, when, holding our crimes proved by our confession of the name of Christ, you drive us by torture to fall from our confession, that, repudiating the name, we may in like manner repudiate also the crimes with which, from that same confession, you had assumed that we were chargeable. I suppose, though you believe us to be the worst of mankind, you do not wish us to perish. For thus, no doubt, you are in the habit of bidding the murderer deny, and of ordering the man guilty of sacrilege to the rack if he persevere in his acknowledgment! Is that the way of it? But if thus you do not, deal with us as criminals, you declare us thereby innocent, when as innocent you are anxious that we do not persevere in a confession which you know will bring on us a condemnation of necessity, not of justice, at your hands. "I am a Christian," the man cries out. He tells you what he is; you wish to hear from him what he is not. Occupying your place of authority to extort the truth, you do your utmost to get lies from us. "I am," he says, "that which you ask me if I am. Why do you torture me to sin? I confess, and you put me to the rack. What would you do if I denied? Certainly you give no ready credence to others when they deny. When we deny, you believe at once. Let this perversity of yours lead you to suspect that there is some hidden power in the case under whose influence you act against the forms, against the nature of public justice, even against the very laws themselves. For, unless I am greatly mistaken, the laws enjoin offenders to be searched out, and not to be hidden away. They lay it down that persons who own a crime are to be condemned, not acquitted. The decrees of the senate, the commands of your chiefs, lay this clearly down. The power of which you are servants is a civil, not a tyrannical domination. Among tyrants, indeed, torments used to be inflicted even as punishments: with you they are mitigated to a means of questioning alone. Keep to your law in these as necessary till confession is obtained; and if the torture is anticipated by confession, there will be no occasion for it: sentence should be passed; the criminal should be given over to the penalty which is his due, not released. Accordingly, no one is eager for the acquittal of the guilty; it is not right to desire that, and so no one is ever compelled to deny. Well, you think the Christian a man of every crime, an enemy of the gods, of the emperor, of the laws, of good morals, of all nature; yet you compel him to deny, that you may acquit him, which without him denial you could not do. You play fast and loose with the laws. You wish him to deny his guilt, that you may, even against his will, bring him out blameless and free from all guilt in reference to the past! Whence is this strange perversity on your part? How is it you do not reflect that a spontaneous confession is greatly more worthy of credit than a compelled denial; or consider whether, when compelled to deny, a man's denial may not be in good faith, and whether acquitted, he may not, then and there, as soon as the trial is over, laugh at your hostility, a Christian as much as ever? Seeing, then, that in everything you deal differently with us than with other criminals, bent upon the one object of taking from us our name (indeed, it is ours no more if we do what Christians never do), it is made perfectly clear that there is no crime of any kind in the case, but merely a name which a certain system, ever working against the truth, pursues with its enmity, doing this chiefly with the object of securing that men may have no desire to know for certain what they know for certain they are entirely ignorant of. Hence, too, it is that they believe about us things of which they have no proof, and they are disinclined to have them looked into, lest the charges, they would rather take on trust, are all proved to have no foundation, that the name so hostile to that rival power—its crimes presumed, not proved—may be condemned simply on its own confession. So we are put to the torture if we confess, and we are punished if we persevere, and if we deny we are acquitted, because all the contention is about a name. Finally, why do you read out of your tablet—lists that such a man is a Christian? Why not also that he is a murderer? And if a Christian is a murderer, why not guilty, too, of incest, or any other vile thing you believe of us? In our case alone you are either ashamed or unwilling to mention the very names of our crimes—If to be called a "Christian" does not imply any crime, the name is surely very hateful, when that of itself is made a crime.

## XI. Minus Felix:

### Biography:

The author of the Octavius calls himself, as we have already said, Marcus (3, 5). Lactantius and St. Jerome give us his full name, Marcus Minucius Felix. He was a distinguished lawyer, probably of African extraction, who lived in Rome and who, in his later years, passed from Stoicism to Christianity (1). The hero of the dialogue, Octavius Janu- arius, was also a convert, but he was dead when the book was written (1). As to his pagan friend, Caecilius Natalis, he too lived in Rome, although he seems to have come from Cirta (9,31). An inscription has been found there relating to a certain Marcus Caecilius Quinti films Quirina Natalis, who was a triumvir under Caracalla (211-217).

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Like Tertullian, our author appears to have been a jurisconsult, at Rome, at some period of his history. Beautiful glimpses of his life and character and surroundings are gained from his own pages, and nearly all we know about him is to be found therein. So far, he is his own biographer. He probably continued a layman, and may have lived, as some suppose, till the middle of the third century. It is not unimportant to note that we are still dealing with "the North-African school," and that Rome has nothing to do with the birth of Latin Christianity, as such. We have entered upon the third Christian century, and as yet the venerable apostolic see of the West has made no movement whatever towards the creation of a Latin literature among Christians. So far from being "the mother and mistress" of the churches, she is yet voiceless in Christendom; while Africa holds the mastery of Christian thought alike in her schools of Alexandria Carthage.

**Ante-Nicene Fathers, Vol 4. Pg 169-171, edited by Alexander Roberts, DD & James Donaldson, LLD**

The only extant work of Minucius is a dialogue entitled "Octavius," modeled on the philosophical works of Cicero, whose writings, particularly *de Natura Deorum* and *de Divinatione*, Minucius has carefully studied. Minucius recalls a conversation of his lately deceased friend Octavius which resulted in the conversion to Christianity of their common friend Caecilius. He tells how Octavius had come to Rome, and gives a charming description of the morning walk on the beach taken by the three friends after they had gone from Rome to Ostia, until at last they sat down for rest and serious discussion on large stones placed for protection of the baths. At the beginning of the walk the heathen Caecilius, as they were passing an image of Serapis, had saluted it, as was customary, by kissing hands, whereupon Octavius charged Minucius with culpable negligence in having allowed his friend to continue in such degrading superstition. Caecilius challenges Octavius to a formal dispute. The little treatise then divides itself into two parts, containing first a lively attack by Caecilius on the Christian doctrines and practices, then a reply, about twice as long, by Octavius, refuting and retorting the heathen arguments. Each point of the attack is dealt with in order. Caecilius confesses himself vanquished, gladly ranging himself on the conquering side.

<http://www.earlychristianwritings.com/info/octavius-wace.html>

His date is generally agreed to have been before 250, somewhere about which time Cyprian published his *de Idolorum Vanitate*, in which large use is made of Minucius. A nearer limit depends on settling the relation of Minucius to Tertullian. His dialogue and the apology of Tertullian have in common so many arguments, sometimes in nearly the same words, that one of the two undoubtedly used the work of the other, but as to which was the follower critics have held opposite opinions. The difficulty is mainly caused by the excellent use both writers have made of their materials, whence so ever obtained, and the thoroughness with which they have incorporated them. We have already shown the perfect workmanship of the dialogue of Minucius. Tertullian's *Apology* is equally excellent, though its plan is entirely different. It is an advocate's speech, written for presentation to heathen magistrates to convince them that Christians did not deserve persecution. It is more loosely constructed, and evidently more hastily written, than that of Minucius, but bears a strong stamp of originality. Many points briefly touched on in Minucius are expanded in Tertullian, so that either Minucius has abridged Tertullian or Tertullian has used and developed the suggestions of Minucius.

<http://www.earlychristianwritings.com/info/octavius-wace.html>

The *Octavius* was certainly written after the year 175, because Fronto, who is spoken of as being dead or, at least, as a very old man (9, 31), died shortly after 175. A more precise dating of the composition would depend upon the opinion adopted concerning the relations of the Octavius with the *Apologeticum* of Tertullian. It is certain that one of the two authors knew and borrowed from the other. The *Apologeticum* dates from the year 197, and if its author made use of the Octavius, the latter must be placed between 175-197. If, on the contrary, the author of the *Octavius* used the *Apologeticum*, the former work must be posterior to 197 and must be placed at the end of the second or in the first half of the third century. This question is one of those upon which most critics are divided. Muralt, Ebert, Schwenke, and others uphold the priority of the Octavius; Massebieau, Harnack, and Monceaux, that of the *Apologeticum*. According to the latter group, the Octavius must be placed between 197 and 250.

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## Works:

**MINUCIUS FELIX**, Marcus, author of the dialogue *Octavius*, which, in spite of its lack of originality, and profound theological intuition, occupies a prominent place among the ancient apologies of the Latin Church, both on account of its genuine enthusiasm and elegant form, and on account of the clear and pointed manner in which it presents and refutes all the various objections to Christianity at that time circulating among educated Pagans.

<http://www.earlychurch.org.uk>

It is a mosaic of imitations, especially of Cicero, Seneca, and Virgil. The plan itself is that of the "De natura deorum" of Cicero, and Caecilius here plays the role of Cotta. However the personages have their peculiar characteristics: Caecilius is a young man, presumptuous, somewhat vain, sensitive, yielding to his first impression. Octavius is more sedate, but provincial life seems to have made him more intolerant; his pleading is hot and emotional. Minucius is more indulgent and calm. These learned men are charming friends. The dialogue itself is a monument of friendship. Minucius wrote it in memory of his dear Octavius, recently deceased. In reading it one thinks of Pliny the Younger and his friends. These minds exhibited the same delicacy and culture. The style is composite, being a harmonious combination of the Ciceronian period with the brilliant and short sentences of the new school. It sometimes assumes poetic tints, but the dominating color is that of Cicero. By the choice of subjects treated, his ease in reconciling very different ideas and styles, the art of combinations in ideas as well as in language, Minucius Felix belongs to the first rank of Latin writers whose talent consisted in blending heterogeneous elements and in proving themselves individual and original in imitation.

<http://www.newadvent.org>

It will be seen how meager Minucius is in his exposition of Christian doctrine, thus differing from all the other apologists. The doctrines of the unity of God, the resurrection of the body, and future retribution make up nearly the whole of the system of Christian doctrine which he sets forth. The doctrine of the Logos, so prominent in the apologies of Justin, Athenagoras, and Tertullian, is absent; our Lord's name is not mentioned, and though from the manner in which Octavius repels the charge that the Christians worshipped a man who had been punished for his crimes, it may reasonably be inferred that he believed our Lord to be more than man, yet this is not plainly stated. Minucius clearly shows that the topics he omits are excluded, not from disbelief in, or ignorance of, them, but from a designed limitation of the objects of his work, because at the end, when Caecilius has declared himself satisfied on the main questions of the existence of God and of Providence and of the general truth of the Christian religion, he asks for another conversation, not because of remaining doubts, but because he desires to be taught other things still necessary to perfect instruction. It cannot be accident that Minucius does not imitate the entire unreserve with which Justin speaks of Christian doctrines and Christian rites. The work of Minucius was doubtless intended mainly to influence intelligent heathen; and we must infer that in the West at least the feeling prevailed when Minucius wrote which made Christians fear to cast their pearls before swine. One striking difference between Minucius and Justin is the former's complete omission of the argument from prophecy, yet the inspiration of the Jewish prophets is incidentally recognized (c. 35). Minucius never mentions the writings of either O. or N. T., and has scarcely any coincidence of language with them.

<http://www.earlychristianwritings.com/info/octavius-wace.html>

## Octavius:

The persons are real. The dialogue may likewise be so, despite the fact that Minucius has transformed into an almost judicial debate what must have been a mere conversation or series of conversations. Owing to the adjournment of the courts during the vintage time, the three friends went for rest to Ostia. Here they walked on the sea-shore, and when they passed before a statue of Serapis, Caecilius saluted it with the customary kiss. Octavius thereupon expressed his indignation that Minucius should allow his daily companion to fall into idolatry. They resume their walk while Octavius gives an account of his voyage; they go to and fro on the shore and the quay; they watch children jumping about in the sea. This beginning is charming; it is the most perfect portion of the work. During the walk Caecilius, silenced by the words of Octavius, has not spoken. He now explains himself and it is agreed to settle the debate. They seat themselves on a lonely pier; Minucius seated in the centre is to be the arbitrator. Thereupon Caecilius begins by attacking Christianity; Minucius says a few words, and then Octavius replies. At the end Minucius and Caecilius express their admiration and the latter declares that he surrenders. Fuller explanations of the new religion are postponed until the next day. The dialogue therefore consists of two discourses, the attack of Caecilius and the refutation of Octavius.

<http://www.newadvent.org>

The following is an abstract of the arguments used by Caecilius on the heathen side. He censures the presumption of the Christians, who, though unlettered men, venture to pronounce positively on questions about which the greatest philosophers have doubted; he denies that there is any good ground for believing in the existence of a God, since the chance concurrence of atoms will sufficiently account for the origin of the world, while the prosperity of the wicked and the misfortunes of the good show that the world is governed by no Providence. Then shifting his ground, he urges the duty of worshipping the gods whom their ancestors had worshipped, and the folly of rejecting what universal experience and the consent of all nations had found to be salutary. Each nation had its peculiar god: the Romans, the most religious of all, worshipped gods of all nations, and so had attained the highest prosperity. The power of their deities had been exhibited in many oracles and prodigies; only one or two philosophers had ventured to deny their agency, and one of these, Protagoras, had in consequence been banished by the Athenians. Was it not then deplorable that the gods should be assailed by men of the dregs of the people, who, collecting credulous women and silly men, banded them in a fearful conspiracy, cemented by secret and detestable rites? Tales are repeated, for some of which the authority of Fronto is cited, of the initiation of Christian neophytes by partaking of the blood of a slaughtered infant, and other customary charges. If these things were not true, at least the obscurity in which they shrouded their rites showed that they were such as they had cause to be ashamed of. These members of an illegal society dreaded to bring their doctrines into the light of day; they had no altars, no temples, no images, and were not even in their manner of worship like the Jews, the only people besides themselves who worshipped that wretched lonely God Who had not been able to save His own people from captivity; yet wished to meddle with everything and pry into every thought and every action. Nor was this the only absurdity of Christian doctrine. They threatened destruction to the world, which always had lasted and was bound together by fixed laws, and said that one day it would be burnt up. Yet for themselves, who were not eternal like the world, but were seen to be born and die, they dared to hope for immortality, and expect that their dust and ashes would live again. In the prospect of this imaginary life they gave up all enjoyment of their real present life, trusting in a God whose impotence was exhibited in their daily sufferings from which He was unable to save His worshippers. In fine, if the Christians had any modesty, let them give up philosophy, of which their want of education had made them incapable; or if they must philosophize, let them follow that greatest of philosophers, Socrates, whose maxim was, "What is above us we have nothing to do with," otherwise the result will be either the destruction of all religion or the adoption of anile superstition.

Octavius replies that a hearing shall not be refused to the arguments of Christians because of their low worldly condition. Reason is the common property of all men. It is the rich who, intent on their wealth, are too often unable to lift their eyes to things divine. Some of those afterwards recognized as the greatest philosophers were at first despised as poor and plebeian. He then establishes, by the ordinary arguments from the order of the universe, the existence and providence and unity of God, confirming his conclusions by the authority of various philosophers, whose opinions respecting the Deity he extracts from Cicero's treatise. In proof how natural is the belief in God's unity, he appeals to the common use of the singular Deus, both in common speech and in the writings of the poets. He shows that the gods whom the heathen worshipped were but deified men, and exposes the absurdity of the fables commonly told of them, the folly of image-worship, and the cruelty and licentiousness of the rites by which the gods were honored. He shows that it is false that the Romans owed their prosperity to their religion, since it was by a multitude of irreligious acts that their empire grew, and because their original native gods, to whom, if to any, must be ascribed the origin of their greatness, had been deposed

from their position by the adoption of gods of the conquered peoples. He traces the source of all idolatry to the operation of the demons who, having lost their first estate, desired to draw others into the same ruin as themselves, who inspired oracles, wrought fictitious cures and other pretended miracles to deceive men, and were also the inventors and instigators of the calumnies against Christianity. All this was attested by their own confession when exorcised by Christians. Turning to the charges made against the Christians, Octavius not only denies and refutes them, but retorts them on the heathen, who had been the more ready to believe that others had been guilty of them because they had done the like themselves. If the Christians had not temples, or images, or altars, it was because they would not degrade the majesty of the infinite God by limiting Him to a narrow place. Man himself was God's best image, a holy life the best sacrifice that could be offered Him. God is invisible, but so is the wind whose effects we witness; so is our own soul; the sun itself, the source of all light, we cannot look at. As for the Christian doctrines which Caecilius had represented as absurd and incredible, different heathen philosophers had taught a future destruction of the world by fire or otherwise; some of them had taught a transmigration of souls, a doctrine quite as difficult as that of the resurrection of the body and less natural. The doctrine of a future life is recommended by countless analogies of nature; and though men whose lives are bad dislike to believe in future retribution, and prefer to think that death ends all, yet the current popular belief in Pyriphlegethon and Styx, a belief derived from information given by demons and from the Jewish prophets, shows how deep-seated is the conviction that the time will come when it shall not be well with the wicked. Nor is it to be thought that God deals ill with His worshippers because He does not give them a larger share of prosperity in this life: the Christians do not covet earthly riches; they look on trials as their discipline, persecutions as their warfare, in which they are not deserted by their God, but combat under His eye. The Romans honor with their praises such sufferers as Mucius Scaevola and Regulus, yet the heroism of these men has been repeatedly surpassed by that of Christian women and children. Lastly, we need not be disturbed by the failure of skeptical philosophers to arrive at any certain knowledge of truth. These men's lives gave the lie to their professions of wisdom; we, whose excellence is in life and not merely in word, may boast that we have succeeded in finding what they sought in vain, and have only cause for gratitude that a revelation was reserved for our hands which was denied to them.

<http://www.earlychristianwritings.com/info/octavius-wace.html>

### Writings:

## **The Octavius of Minucius Felix.**

### **Chapter I.-Argument: Minucius Relates How Delightful to Him is the Recollection of the Things that Had Happened to Him with Octavius While He Was Associated with Him at Rome, and Especially of This Disputation.**

When I consider and mentally review my remembrance of Octavius, my excellent and most faithful companion, the sweetness and charm of the man so clings to me, that I appear to myself in some sort as if I were returning to past times, and not merely recalling in my recollection things which have long since happened and gone by. Thus, in the degree in which the actual contemplation of him is withdrawn from my eyes, it is bound up in my heart and in my most intimate feelings. And it was not without reason that that remarkable and holy man, when he departed *this life*, left to me an unbounded regret for him, especially since he himself also glowed with such a love for me at all times, that, whether in matters of amusement or of business, he agreed with me in similarity of will, in either liking or disliking the same things.<sup>1</sup> You would think that one mind had been shared between us two. Thus he alone was my confidant in my loves, my companion in my mistakes; and when, after the gloom had been dispersed, I emerged from the abyss of darkness into the light of wisdom and truth, he did not cast off his associate, but-what is more glorious still-he outstripped him. And thus, when my thoughts were traversing the entire period of our intimacy and friendship, the direction of my mind fixed itself chiefly on that discourse of his, wherein by very weighty arguments he converted Caecilius, who was still cleaving to superstitious vanities, to the true religion.<sup>2</sup>

### **Chapter II.-Argument: the Arrival of Octavius at Rome During the Time of the Public Holidays Was Very Agreeable to Minucius. Both of Them Were Desirous of Going to the Marine Baths of Ostia, with Caecilius Associated with Them as a Companion of Minucius. On Their Way Together to the Sea, Caecilius, Seeing an Image of Serapis, Raises His Hand to His Mouth, and Worships It.**

For, for the sake of business and of visiting me, Octavius had hastened to Rome, having left his home, his wife, his children, and that which is most attractive in children, while yet their innocent years are attempting only half-uttered

words,-a language all the sweeter for the very imperfection of the faltering tongue. And at this his arrival I cannot express in words with how great and with how impatient a joy I exulted, since the unexpected presence of a man so very dear to me greatly enhanced my gladness. Therefore, after one or two days, when the frequent enjoyment of our continual association had satisfied the craving of affection, and when we had ascertained by mutual narrative all that we were ignorant of about one another by reason of our separation, we agreed to go to that very pleasant city Ostia, that my body might have a soothing and appropriate remedy for drying its humours from the marine bathing, especially as the holidays of the courts at the vintage-time had released me from my cares. For at that time, after the summer days, the autumn season was tending to a milder temperature. And thus, when in the early morning we were going towards the sea along the shore (of the Tiber), that both the breathing air might gently refresh our limbs, and that the yielding sand might sink down under our easy footsteps with excessive pleasure; Caecilius, observing an image of Serapis, raised his hand to his mouth, as is the custom of the superstitious common people, and pressed a kiss on it with his lips.

**Chapter III.-Argument: Octavius, Displeased at the Act of This Superstitious Man, Sharply Reproaches Minucius, on the Ground that the Disgrace of This Wicked Deed is Reflected Not Less on Himself, as Caecilius' Host, Than on Caecilius.**

Then Octavius said: "It is not the part of a good man, my brother Marcus, so to desert a man who abides by your side at home and abroad, in this blindness of vulgar ignorance, as that you should suffer him in such broad daylight as this to give himself up to stones, however they may be carved into images, anointed and crowned; since you know that the disgrace of this his error redounds in no less degree to your discredit than to his own." With this discourse of his we passed over the distance between the city and the sea, and we were now walking on the broad and open shore. There the gently rippling wave was smoothing the outside sands as if it would level them for a promenade; and as the sea is always restless, even when the winds are lulled, it came up on the shore, although not with waves crested and foaming, yet with waves crisped and cuffing. Just then we were excessively delighted at its vagaries, as on the very threshold of the water we were wetting the soles of our feet, and it now by turns approaching broke upon our feet, and now the wave retiring and retracing its course, sucked itself back into itself. And thus, slowly and quietly going along, we tracked the coast of the gently bending shore, beguiling the way with stories. These stories were related by Octavius, who was discoursing on navigation. But when we had occupied a sufficiently reasonable time of our walk with discourse, retracing the same way again, we trod the path with reverted footsteps. And when we came to that place where the little ships, drawn up on an oaken framework, were lying at rest supported above the (risk of) ground-rot, we saw some boys eagerly gesticulating as they played at throwing shells into the sea. This play is: To choose a shell from the shore, rubbed and made smooth by the tossing of the waves; to take hold of the shell in a horizontal position with the fingers; to whiff it along sloping and as low down as possible upon the waves, that when thrown it may either skim the back of the wave, or may swim as it glides along with a smooth impulse, or may spring up as it cleaves the top of the waves, and rise as if lifted up with repeated springs. That boy claimed to be conqueror whose shell both went out furthest, and leaped up most frequently.

**Chapter IV.-Argument: Caecilius, Somewhat Grieved at This Kind of Rebuke Which for His Sake Minucius Had Had to Bear from Octavius, Began to Argue with Octavius on the Truth of His Religion. Octavius with His Companion Consents, and Minucius Sits in the Middle Between Caecilius and Octavius.**

And thus, while we were all engaged in the enjoyment of this spectacle, Caecilius was paying no attention, nor laughing at the contest; but silent, uneasy, standing apart, confessed by his countenance that he was grieving for I knew not what. To whom I said: "What is the matter? Wherefore do I not recognise, Caecilius, your usual liveliness? and why do I seek vainly for that joyousness which is characteristic of your glances even in serious matters?" Then said he: "For some time our friend Octavius' speech has bitterly vexed and worried me, in which he, attacking you, reproached you with negligence, that he might under cover of that charge more seriously condemn me for ignorance. Therefore I shall proceed further: the matter is now wholly and entirely between me and Octavius. If he is willing that I, a man of that form of opinion, should argue with him, he will now at once perceive that it is easier to hold an argument among his comrades, than to engage in close conflict after the manner of the philosophers. Let us be seated on those rocky barriers that are cast there for the protection of the baths, and that run far out into the deep, that we may be able both to rest after our journey, and to argue with more attention," And at his word we sat down, so that, by covering me on either side, they sheltered me in the midst of the three.<sup>3</sup> Nor was this a matter of observance, or of rank, or of honour, because friendship always either receives or makes equals; but that, as an arbitrator, and being near to both, I might give my attention, and being in the middle, I might separate the two. Then Caecilius began thus:-

## XII. Hippolytus:

**Saint Hippolytus of Rome** (sometimes **Ypolitus**; **(Italian) Ippolito**; in Middle English, **Ippolitt**; **(German) Pilt**; **(Spanish) Ipolito**) was one of the most prolific writers of the early Church. He came into conflict with the Popes of his time and for some time headed a separate congregation. Therefore he is sometimes considered the first Antipope. However he died in 235 reconciled to the Church as a martyr.

<http://en.wikipedia.org>

### Biography:

For a biography of Hippolytus we have not much authentic materials. There can be no reasonable doubt but that he was a bishop, and passed the greater portion of his life in Rome and its vicinity. This assertion corresponds with the conclusion adopted by Dr. Dollinger, who, however, refuses to allow that Hippolytus was, as is generally maintained, Bishop of Portus, a harbor of Rome at the northern mouth of the Tiber, opposite Ostia. However, it is satisfactory to establish, and especially upon such eminent authority as that of Dr. Dollinger, the fact of Hippolytus' connection with the Western Church, not only because it bears on the investigation of the authorship of *The Refutation*, the writer of which affirms his personal observation of what he records as occurring in his own time at Rome, but also because it overthrows the hypothesis of those who contend that there were more Hippolytuses than one—Dr. Dollinger shows that there is only one historical Hippolytus—or that the East, and not Italy, was the sphere of his Episcopal labors.

**Ante-Nicene Fathers, Vol 5. Pg 3-7, edited by Alexander Roberts, DD & James Donaldson, LLD**

Martyr, presbyter and antipope; date of birth unknown; d. about 236. Until the publication in 1851 of the recently discovered "Philosophumena", it was impossible to obtain any definite authentic facts concerning Hippolytus of Rome and his life from the conflicting statements about him,

<http://www.newadvent.org>

It is thought that he was born towards 170-175, — where, we do not know. He calls himself a disciple of St. Irenaeus, but this may easily be understood of his intellectual training through books written by the Bishop of Lyons. However this may be, St. Hippolytus appears c. 212 as a presbyter of the Roman Church and a recognized scholar. Origen, who came to Rome at this time, had the opportunity of hearing him. At this date Zephyrinus was pope, and Callixtus his adviser. Hippolytus did not agree with their solution of the doctrinal difficulties raised by Patristianism. The accession of Callixtus to the papacy, in 217, brought about a complete break. Hippolytus opened a schism and set up a rival church, of which he became the bishop. This situation lasted for eighteen years, until 235, when the persecution of Maximinus broke out. This was directed especially against the heads of the Church. Without discriminating between the two rivals, the pope and the anti-pope, the Emperor ordered both Pontianus, the second successor of Callixtus, and Hippolytus to be seized and deported to the unhealthy island of Sardinia, where they both soon died.

**A Handbook of Patrology; By The Rev. J. Tixeront, D.D.; English Edition, 1920, Published in St. Louis, MO, by B. Herder Book Co**

St. Hippolytus (c. 170-235 C.E.) was a presbyter in Rome. He criticized the Roman Bishops Zephyrinus (198-217) and Callistus (217-222), and stressed the need for a more firm position against Modalism. He was also severely critical against Callistus' policies concerning forgiveness of sins and marriages between free Christian women and slaves. In both respects, Hippolytus held a conservative position. The conflicts between him and his adherents and Callistus brought the Roman community near the edge of schism. Under the Emperor Maximinus Thrax (235-238), who did not continue his immediate predecessor's tolerant policy towards Christianity, both Hippolytus and the Roman Bishop Pontianus were exiled to the Sardinian mines, where they died.

<http://www2.evansville.edu>

Hippolytus, a presbyter of the Roman Church at the time, was so distraught over the innovating practices of his former friends, the Pope Zephyrinus and his successor Callistus, that he set himself up as history's first antipope! He continued in this role through the rules of Callistus successors, Urban and Pontius, and in the time of Pope Pontianus, both he and Pontianus were exiled to Sardinia, from all accounts an extraordinarily unhealthy place, where they were forced to work the mines. Shortly afterward, in 235, both died there. Sometime before his death, Hippolytus was reconciled to the Roman Bishop. The two were martyrs, and their bodies were both brought back to Rome, where they were honorably buried.

<http://www.bombaxo.com>

Of his martyrdom, though the fact itself is certain, the details, furnished in Prudentius' hymn, are not historic. Thus the mode of Hippolytus' death is stated by Prudentius to have been identical with that of Hippolytus the son of Theseus, who was torn limb from limb by being tied to wild horses. St. Hippolytus, however, is known on historical testimony to have been thrown into a canal and drowned; but whether the scene of his martyrdom its Sardinia, to which he undoubtedly banished along with the Roman bishop Pontianus, or Rome, or Portus, has not as yet been definitively proved. The time of his martyrdom, however, is probably a year or two, perhaps less or more, after the commencement of the reign of Maximin the Thracian, that is, somewhere about a.d. 235-39.

Ante-Nicene Fathers, Vol 5. Pg 3-7, edited by Alexander Roberts, DD & James Donaldson, LLD

### Works:

Judging from the number and variety of his works, St. Hippolytus was a man of high talent. His mind embraced forms of sacred science, — exegesis, apology, dogma, moral, discipline, history and geography, perhaps even religious poetry. However, he is, above all, an exegete. Inferior to Origen in erudition and penetration, he resembles him in his taste for allegorical interpretation, but is more sober and more rational. Notwithstanding all this, Hippolytus is a Western theologian. He fought side by side with Tertullian against the Gnostics and the Sabellians. As a preacher and a homilist he shows true oratorical ability. Photius found his style clear, elegant, and unaffected. Yet St. Hippolytus thought very little about writing well; he was careful about his ideas and doctrines, and the cadence of his sentences was natural rather than acquired. We must add, however, that, on many points, we can judge of his talent only in an imperfect way. St. Hippolytus wrote in Greek, although he lived in Rome at a time when Latin was displacing Greek as the language of the Roman Church. This circumstance, joined to the memory of his unhappy schism, is responsible for the loss of most of his writings.

A Handbook of Patrology; By The Rev. J. Tixeront, D.D.; English Edition, 1920, Published in St. Louis, MO, by B. Herder Book Co

Hippolytus's voluminous writings, which for variety of subject can be compared with those of Origen, embrace the spheres of exegesis, homiletics, apologetics and polemic, chronography, and ecclesiastical law. His works have unfortunately come down to us in such a fragmentary condition that it is difficult to obtain from them any very exact notion of his intellectual and literary importance. Of his exegetical works the best preserved are the *Commentary on the Prophet Daniel* and the *Commentary on the Song of Songs*. In spite of many instances of a want of taste in his typology, they are distinguished by a certain sobriety and sense of proportion in his exegesis. We are unable to form an opinion of Hippolytus as a preacher, for the *Homilies on the Feast of Epiphany* which go under his name are wrongly attributed to him. He wrote polemical works directed against the pagans, the Jews and heretics. The most important of these polemical treatises is the *Refutation of all Heresies*, which has come to be known by the inappropriate title of the *Philosophumena*. Of its ten books, the second and third are lost. Of the dogmatic works, that on Christ and Antichrist survives in a complete state. Among other things it includes a vivid account of the events preceding the end of the world, and it was probably written at the time of the persecution under Septimius Severus, i.e. about 202. The influence of Hippolytus was felt chiefly through his works on chronographic and ecclesiastical law. His chronicle of the world, a compilation embracing the whole period from the creation of the world up to the year 234, formed a basis for many chorographical works both in the East and West. In the great compilations of ecclesiastical law which arose in the East since the 4th century much of the material was taken from the writings of Hippolytus; how much of this is genuinely his, how much of it worked over, and how much of it wrongly attributed to him, can no longer be determined beyond dispute even by the most learned investigation.

<http://en.wikipedia.org>

### The Refutation of all Heresies:

The most important of these polemical treatises is the *Refutation of all Heresies*, which has come to be known by the inappropriate title of the *Philosophumena*. Of its ten books, the second and third are lost; Book I was for a long time printed (with the title *Philosophizumena*) among the works of Origen; Books IV-X were found in 1842 by the Greek Minoides Mynas, without the name of the author, in an Armenian monastery at the Greek Orthodox monastic republic of Mount Athos.

<http://en.wikipedia.org>

Until the publication in 1851 of the recently discovered "Philosophumena", it was impossible to obtain any definite authentic facts concerning Hippolytus of Rome and his life from the conflicting statements about him,

<http://www.newadvent.org>



The contents of *The Refutation*, as they originally stood, seem to have been arranged thus: The first book (which we have) contained an account of the different schools of ancient philosophers; the second (which is missing), the doctrines and mysteries of the Egyptians; the third (likewise missing), the Chaldean science and astrology; and the fourth (the beginning of which is missing), the system of the Chaldean horoscope, and the magical rites and incantations of the Babylonian Theurgists. Next came the portion of the work relating more immediately to the heresies of the Church, which is contained in books v.-ix. The tenth book is the *résumé* of the entire, together with the exposition of the author's own religious opinions. The heresies enumerated by Hippolytus comprehend a period starting from an age prior to the composition of St. John's Gospel, and terminating with the death of Callistus. The heresies are explained according to chronological development, and may be ranged under five leading schools: (1) The Ophites; (1) Simonists; (3) Basilidians; (4) Docetae; (5) Noetians. Hippolytus ascends to the origin of heresy, not only in assigning heterodoxy a derivative nature from heathenism, but in pointing out in the *Gnosis* elements of abnormal opinions antecedent to the promulgation of Christianity. We have thus a most interesting account of the early heresies, which in some respects supplies many *desiderata* in the ecclesiastical history of this epoch.

We can scarcely over-estimate the value of *The Refutation*, on account of the propinquity of its author to the apostolic age. Hippolytus was a disciple of St. Irenaeus, St. Irenaeus of St. Polycarp, St. Polycarp of St. John. Indeed, one fact of grave importance connected with the writings of St. John, is elicited from Hippolytus' *Refutation*. The passage given out of Basilides' work, containing a quotation by the heretic from St. John i. g, settles the period of the composition of the fourth Gospel, as of greater antiquity by at least thirty years than is allowed to it by the Tübingen school. It is therefore obvious that Basilides formed his system out of the prologue of St. John's Gospel; thus for ever setting at rest the allegation of these critics, that St. John's Gospel was written at a later date, and assigned an apostolic author, in order to silence the Basilidian Gnostics.<sup>14</sup> In the case of Irenaeus, too, *The Refutation* has restored the Greek text of much of his book *Against Heresies*, hitherto only known to us in a Latin version. Nor is the value of Hippolytus' work seriously impaired, even on the supposition of the authorship not being proved, -a concession, however, in no wise justified by the evidence. Whoever the writer of *The Refutation* be, he belonged to the early portion of the third century, formed his compilations from primitive sources, made conscientious preparation for his undertaking, delivered statements confirmed by early writers of note,<sup>15</sup> and lastly, in the execution of his task, furnished indubitable marks of information and research, and of having thoroughly mastered the relations and affinities, each to other, of the various heresies of the first two and a quarter centuries. These heresies, whether deducible from attempts to Christianize the philosophy of Paganism, or to interpret the Doctrines and Life of our Lord by the tenets of Gnosticism and Oriental speculation generally, or to create a compromise with the pretensions of Judaism, - these heresies, amid all their complexity and diversity, St. Hippolytus<sup>16</sup> reduces to one common ground of censure-antagonism to Holy Scripture. Heresy, thus branded, he leaves to wither under the condemnatory sentence of the Church.

Ante-Nicene Fathers, Vol 5. Pg 3-7, edited by Alexander Roberts, DD & James Donaldson, LLD

Writings:

## The Refutation of all Heresies Book I.

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### **The Proemium.-Motives for Undertaking the Refutation; Exposure of the Ancient Mysteries; Plan of the Work; Completeness of the Refutation; Value of the Treatise to Future Ages.**

We must not overlook<sup>4</sup> any figment devised by those denominated philosophers among the Greeks. For even their incoherent tenets must be received as worthy of credit, on account of the excessive madness of the heretics; who, from the observance of silence, and from concealing their own ineffable mysteries, have by many been supposed worshippers of God.<sup>5</sup> We have likewise, on a former occasion,<sup>6</sup> expounded the doctrines of these briefly, not illustrating them with any degree of minuteness, but refuting them in coarse digest; not having considered it requisite to bring to light their secret<sup>7</sup> doctrines, in order that, when we have explained their tenets by enigmas, they, becoming ashamed, lest also, by our divulging their mysteries, we should convict them of atheism, might be induced to desist in some degree from their unreasonable opinion and their profane attempt.<sup>8</sup> But since I perceive that they have not been abashed by our forbearance, and have made no account of how God is long-suffering, though blasphemed by them, in order that either from shame they may repent, or should they persevere, be justly condemned, I am forced to proceed in my intention of exposing those secret mysteries of theirs, which, to the initiated, with a vast amount of plausibility they deliver who are not accustomed first to disclose (to any one), till, by keeping such in suspense during a period (of necessary preparation), and by rendering him blasphemous towards the true God they have acquired complete ascendancy over him, and perceive him eagerly panting after the promised disclosure. And then, when they have tested him to be enslaved by sin, they initiate him, putting him in possession of the perfection of wicked things. Previously, however, they bind him with an oath neither to divulge (the mysteries), nor to hold communication with any person whatsoever, unless he first undergo similar subjection, though, when the doctrine has been simply delivered (to any one), there was no longer any need of an oath. For he who was content to submit to the necessary purgation,<sup>9</sup> and so receive the perfect mysteries of these men, by the very act itself, as well as in reference to his own conscience, will feel himself sufficiently under an obligation not to divulge to others; for if he once disclose wickedness of this description to any man, he would neither be reckoned among men, nor be deemed worthy to behold the light, since not even irrational animals<sup>10</sup> would attempt such an enormity, as we shall explain when we come to treat of such topics.

Since, however, reason compels us to plunge<sup>11</sup> into the very depth of narrative, we conceive we should not be silent, but, expounding the tenets of the several schools with minuteness, we shall evince reserve in nothing. Now it seems expedient, even at the expense of a more protracted investigation, not to shrink from labour; for we shall leave behind us no trifling auxiliary to human life against the recurrence of error, when all are made to behold, in an obvious light, the clandestine rites of these men, and the secret orgies which, retaining under their management, they deliver to the initiated only. But none will refute these, save the Holy Spirit bequeathed unto the Church, which the Apostles, having in the first instance received, have transmitted to those who have rightly believed. But we, as being their successors, and as participators in this grace, high-priesthood, and office of teaching,<sup>12</sup> as well as being reputed guardians of the Church, must not be found deficient in vigilance,<sup>13</sup> or disposed to suppress correct doctrine.<sup>14</sup> Not even, however, labouring with every energy of body and soul, do we tire in our attempt adequately to render our Divine Benefactor a fitting return; and yet withal we do not so requite Him in a becoming manner, except we are not remiss in discharging the trust committed to us, but careful to complete the measure of our particular opportunity, and to impart to all without grudging whatever the Holy Ghost supplies, not only bringing to light,<sup>15</sup> by means of our refutation, matters foreign (to our subject), but also whatsoever things the truth has received by the grace of the Father,<sup>16</sup> and ministered to men. These also, illustrating by argument and creating testimony<sup>17</sup> by letters, we shall unabashed proclaim.

In order, then, as we have already stated, that we may prove them atheists, both in opinion and their mode (of treating a question) and in fact, and (in order to show) whence it is that their attempted theories have accrued unto them, and that they have endeavoured to establish their tenets, taking nothing from the holy Scriptures-nor is it from preserving the succession of any saint that they have hurried headlong into these opinions;-but that their doctrines have derived their origin<sup>18</sup> from the wisdom of the Greeks, from the conclusions of those who have formed systems of philosophy, and from would-be mysteries, and the vagaries of astrologers,-it seems, then, advisable, in the first instance, by explaining the opinions advanced by the philosophers of the Greeks, to satisfy our readers that such are of greater antiquity than these (heresies), and more deserving of reverence in reference to their views respecting the divinity; in the next place, to compare each heresy with the system of each speculator, so as to show that the earliest champion of the heresy availing himself<sup>19</sup> of these attempted theories, has turned them to advantage by appropriating their principles, and, impelled from these into worse, has constructed his own doctrine. The undertaking admittedly is full of labour, and (is one) requiring extended research. We shall not, however, be wanting in exertion; for afterwards it will be a source of joy, just like an athlete obtaining with much toil the crown, or a merchant after a huge swell of sea compassing gain, or a husbandman after sweat of brow enjoying the fruits, or a prophet after reproaches and insults seeing his predictions turning out true. In the commencement, therefore, we shall declare who first, among the Greeks, pointed out (the principles of) natural philosophy. For from these especially have they furtively taken their views who have first pro-pounded these heresies,<sup>20</sup> as we shall subsequently prove when we come to compare them one with another. Assigning to each of those who take the lead among philosophers their own peculiar tenets, we shall publicly exhibit these heresiarchs as naked and unseemly.

### Chapter I.-Thales; His Physics and Theology; Founder of Greek Astronomy.

It is said that Thales of Miletus, one of the seven<sup>21</sup> wise men, first attempted to frame a system of natural philosophy. This person said that some such thing as water is the generative principle of the universe, and its end;-for that out of this, solidified and again dissolved, all things consist, and that all things are supported on it; from which also arise both earthquakes and changes of the winds and atmospheric movements,<sup>22</sup> and that all things are both produced<sup>23</sup> and are in a state of flux corresponding with the nature of the primary author of generation;-and that the Deity<sup>24</sup> is that which has neither beginning nor end. This person, having been occupied with an hypothesis and investigation concerning the stars, became the earliest author to the Greeks of this kind of learning. And he, looking towards heaven, alleging that he was carefully examining supernal objects, fell into a well; and a certain maid, by name Thratta, remarked of him derisively, that while intent on beholding things in heaven, he did not know<sup>25</sup>, what was at his feet. And he lived about the time of Croesus.

### Chapter II.-Pythagoras; His Cosmogony; Rules of His Sect; Discoverer of Physiognomy; His Philosophy of Numbers; His System of the Transmigration of Souls; Zaratas on Demons; Why Pythagoras Forbade the Eating of Beans; The Mode of Living Adopted by His Disciples.

But there was also, not far from these times, another philosophy which Pythagoras originated (who some say was a native of Samos), which they have denominated Italian, because that Pythagoras, flying from Polycrates the king of Samos, took up his residence in a city of Italy, and there passed the entire of his remaining years. And they who received in succession his doctrine, did not much differ from the same opinion. And this person, instituting an investigation concerning natural phenomena,<sup>26</sup> combined together astronomy, and geometry, and music.<sup>27</sup> And so he proclaimed that the Deity is a monad; and carefully acquainting himself with the nature of number, he affirmed that the world sings, and that its system corresponds with harmony, and he first resolved the motion of the seven stars into rhythm and melody. And being astonished at the management of the entire fabric, he required that at first his disciples should keep silence, as if persons coming into the world initiated in (the secrets of) the universe; next, when it seemed that they were sufficiently conversant with his mode of teaching his doctrine, and could forcibly philosophize concerning the stars and nature, then, considering them pure, he enjoins them to speak. This man distributed his pupils in two orders, and called the one esoteric, but the other exoteric. And to the former he confided more advanced doctrines, and to the latter a more moderate amount of instruction.

And he also touched on magic-as they say-and himself<sup>28</sup> discovered an art of physiognomy,<sup>29</sup> laying down as a basis certain numbers and measures, saying that they comprised the principle of arithmetical philosophy by composition after this manner. The first number became an originating principle, which is one, indefinable, incomprehensible, having in itself all numbers that, according to plurality, can go on *ad infinitum*. But the primary monad became a principle of numbers, according to substance.<sup>30</sup> -which is a male monad, begetting after the manner of a parent all the rest of the numbers. Secondly, the duad is a female number, and the same also is by arithmeticians termed even. Thirdly, the triad is a male number. This also has been classified by arithmeticians under the denomination uneven. And in addition to all these is the tetrad, a female number; and the same also is called even, because it is female. Therefore all the numbers that have been derived from the genus are four; but number is the indefinite genus, from which was constituted, according to them, the perfect<sup>31</sup> number, viz., the decade. For one, two, three, four, become ten, if its proper denomination be preserved essentially for each of the numbers. Pythagoras affirmed this to be a sacred quaternion, source of everlasting nature,<sup>32</sup> having, as it were, roots in itself; and that from this number all the numbers receive their originating principle. For eleven, and twelve, and the rest, partake of the origin of existence<sup>33</sup> from ten. Of this decade, the perfect number, there are termed four divisions,-namely, number, *monad*,<sup>34</sup> square, (and) cube. And the connections and blendings of these are performed, according to nature, for the generation of growth completing the productive number. For when the square itself is multiplied<sup>35</sup> into itself, a biquadratic is the result. But when the square is multiplied into the cube, the result is the product of a square and cube; and when the cube is multiplied into the cube, the product of two cubes is the result. So that all the numbers from which the production of existing (numbers) arises, are seven,-namely, number, *monad*, square, cube, biquadratic, quadratic-cube, cubo-cube.

This philosopher likewise said that the soul is immortal, and that it subsists in successive bodies. Wherefore he asserted that before the Trojan era he was Aethalides,<sup>36</sup> and during the Trojan epoch Euphorbus, and subsequent to this Hermodotimus of Samos, and after him Pyrrhus of Delos; fifth, Pythagoras. And Diodorus the Eretrian,<sup>37</sup> and Aristoxenus<sup>38</sup> the musician, assert that Pythagoras came to Zaratas<sup>39</sup> the Chaldean, and that he explained to him that there are two original causes of things, father and mother, and that father is light, but mother darkness; and that of the light the parts are hot, dry, not heavy, light, swift; but of darkness, cold, moist, weighty, slow; and that out of all these, from female and male, the world consists. But the world, he says, is a musical harmony;<sup>40</sup> wherefore, also, that the sun performs a circuit in accordance with harmony. And as regards the things that are produced from earth and the cosmical system, they maintain that Zaratas<sup>41</sup> makes the following statements: that there are two demons, the one celestial and the other terrestrial; and that the terrestrial sends up a production from earth, and that this is water; and that the celestial is a fire, partaking of the nature of air, hot and cold.<sup>42</sup> And he therefore affirms that none of these destroys or sullies the soul, for these constitute the substance of all things. And he is reported to have ordered his followers not to eat beans, because that Zaratas said that, at the origin and concretion of all things, when the earth was still undergoing its process of solidification,<sup>43</sup> and that of putrefaction had set in, the bean was produced.<sup>44</sup> And of this he mentions the following indication, that if any one, after having chewed a bean without the husk, places it opposite the sun for a certain period,-for this immediately will aid in the result,-it yields the smell of human seed. And he mentions also another clearer instance to be this: if, when the bean is blossoming, we take the bean and its flower, and deposit them in a jar, smear this over, ...

### XIII. Novatian:

Novatian, c.200-c.258, a Roman theologian and the first writer of the Western church to use Latin, was an early antipope. He had himself consecrated bishop of Rome in 251 in opposition to Pope Cornelius. Novatian believed that Cornelius was too lenient toward those who had apostatized during the Decian persecution (249-50) and had then requested readmission to the church. He felt that more rigorous standards of readmission should apply. Novatian was excommunicated, but his followers formed a schismatic sect that persisted for several centuries. Novatian himself was probably martyred in the persecution of Valerian. Novatian's most important work is *De Trinitate* (c.250), an orthodox interpretation of early church doctrine on the Trinity.

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#### Biography:

Novatian was a native of Phrygia. Probably, however, this notice rose from the circumstance that he afterwards found many adherents in Phrygia; or perhaps it was purposely manufactured in order to insinuate a connection between him and the Montanists. With respect to his life before the schism, we depend entirely upon the spiteful and mendacious letter of Cornelius (*Ep ad Fabiam Antioch.*). Cyprian, Pseudo-Cyprian, and Socrates give very little, and Eulogius is wholly unreliable. The plain facts seem to be these: during a severe illness, which even made the aid of an exorcist necessary, Novatian received the clinical baptism without any consecutive episcopal confirmation. Such a form of baptism, however, was not generally recognized as valid; and, when he was ordained a presbyter by a bishop of Rome (either Fabian or his predecessor), his ordination, we are told, met with great opposition, both among the clergy and the laity, on that account.

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He seems to have been received into the church at Rome under peculiar circumstances, and there appears to have been great objections made to the manner of his baptism at that time. Being seized with sudden illness which was supposed to be fatal, he received what was called clinical baptism, that is, baptism on the sick bed, water being poured upon him and his bed. This was not scriptural baptism, which was clearly indicated by the opposition made at that early day to its validity. Whether or not Novatian was afterwards properly baptized is not known, but the reasonable supposition is that he was.

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Down to 220, idolatry, adultery, fornication, and murder, were punished in the Catholic Church by formal excommunication. This practice was first broken by the peculiar power which was ascribed to the confessors, - in accordance with an archaic idea which lived on to the end of the third century, - and then by an edict of Pope Calixtus I., which spoke of re-admittance into the church as a possibility. The edict caused the schism of Hippolytus; but, as the schism was healed towards the middle of the third century, it seems probable that the successors of Calixtus returned to the old, more rigorous practice. At all events, it must be observed that the new and milder views were applied only to sins of the flesh. As none who in the peaceful period between 220 and 250 relapsed into Paganism was likely to ask for re-admittance into the Christian Church, idolatry was left entirely out of consideration. But, with the outbreak of the Decian persecution, a great change took place. The number of the lapsed became so great, that the very existence of the congregations was endangered. It was, however, by no means a simple practical consideration which compelled the church to change its practice. The dogmatical development led it in the very same direction. If, namely, the church, with its hierarchical constitution, were an indispensable means of grace *extra quam nulla salus*, how could it be hoped that God would ever re-admit into grace a sinner to whom the church had refused absolution and reconciliation? Indeed, when individual man could enter into relation with God only through the priest, his salvation became absolutely dependent on his connection with the clergy and the church. Now, it is very true that these ideas did not reach their full development until the end of the Decian persecution (see Cyprian: *De unitate ecclesiae* and *De lapsis*); but it is also true that the whole doctrinal and constitutional development of the church had for a long time tended towards that point. The very practice (generally adopted throughout the church in 250) of absolving the penitent lapsed immediately before death was a move, perhaps unconscious in the direction indicated; and there is absolutely nothing which indicates that originally Novatian was either theoretically or practically opposed to the movement.

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He became a presbyter or elder at Rome, and when a controversy arose in the church at that place regarding the reinstatement, upon their confession, of those who had left the church and denied the faith under persecutions, Novatian took a strong stand against the readmission of such as had thus violated their baptismal vows. He earnestly contended for church purity, maintaining that one of the essential marks of a true church is holiness of character on the part of its membership, which gained for his followers the name of Cathari (Puritans). He argued that any church which neglected the right exercise of church discipline, and tolerated in its bosom those guilty of gross sins, ceased, by that very act, to be a true church of Christ.

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In the year 251, a division occurred in the church at Rome, on the occasion of the election of Cornelius as bishop or pastor of that church. Cornelius was in full sympathy with the growing tendency toward a lax discipline and corruptions in the church, and was, consequently, opposed by Novatian; and those in favor of his ideas regarding the practices of the church, withdrew and formed themselves into a church, maintaining no fellowship with [what later became known as] the Catholic party, as they were beginning to style themselves. All over the empire the example of this devoted man of God was followed, and puritan churches, called Novatianists, existed in Constantinople, Carthage, Alexandria, Nicomedia, Phrygia, Gaul, Spain, and elsewhere. Novatus, a Bishop at Carthage, joined in the move. These Puritan churches were called by their enemies Novatianists, under which name they may be traced to the end of the sixth century. They were found in direct line with the Tertullianists and Montanists, who were their successors.

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Cornelius and Novatian sent messengers to the different Churches to announce their respective claims. From St. Cyprian's correspondence we know of the careful investigation made by the Council of Carthage, with the result that Cornelius was supported by the whole African episcopate. St. Dionysius of Alexandria also took his side, and these influential adhesions soon made his position secure. But for a time the whole Church was torn by the question of the rival popes. We have few details. St. Cyprian writes that Novatian "assumed the primacy" (Ep. lxix, 8), and sent out his new apostles to many cities to set new foundations for his new establishment; and, though there were already in all provinces and cities bishops of venerable age, of pure faith, of tried virtue, who had been proscribed in the persecution, he dared to create other false bishops over their heads (Ep. lv, 24) thus claiming the right of substituting bishops by his own authority as Cornelius did in the case just mentioned. There could be no more startling proof of the importance of the Roman See than this sudden revelation of an episode of the third century: the whole Church convulsed by the claim of an antipope; the recognized impossibility of a bishop being a Catholic and legitimate pastor if he is on the side of the wrong pope; the uncontested claim of both rivals to consecrate a new bishop in any place (at all events, in the West) where the existing bishop resisted their authority. Later, in the same way, in a letter to Pope Stephen, St. Cyprian urges him to appoint (so he seems to imply) a new bishop at Arles, where the bishop had become a Novatianist. St. Dionysius of Alexandria wrote to Pope Stephen that all the Churches in the East and beyond, which had been split in two, were now united, and that all their prelates were now rejoicing exceedingly in this unexpected peace -- in Antioch, Caesarea of Palestine, Jerusalem, Tyre, Laodicea of Syria, Tarsus and all the Churches of Cilicia, Caesarea and all Cappadocia, the Syrias and Arabia (which depended for alms on the Roman Church), Mesopotamia, Pontus and Bithynia, "and all the Churches everywhere", so far did the Roman schism cause its effects to be felt. Meanwhile, before the end of 251, Cornelius had assembled a council of sixty bishops (probably all from Italy or the neighbouring islands), in which Novatian was excommunicated. Other bishops who were not present added their signatures, and the entire list was sent to Antioch and doubtless to all the other principal Churches.

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As each pope defended the legitimacy of his own position, the demarcation became more pronounced. Questions arose as to how the church should deal with those who had purchased from a magistrate false certificates affirming that they had offered a pagan sacrifice as over against those who had actually performed the sacrifice, a practice in which even bishops had engaged. The Novatianists maintained that only God might accord forgiveness for such grievous sin, while the Cornelius party argued for a judicious use of "the power of the keys" in forgiving the lapsed after a proper period of penance. Cyprian of Carthage became the major spokesman for this Catholic position of clemency. He wrote that salvation was impossible outside the communion of the church and that true penitents must be received back into the fold as expeditiously as possible, while Novatian and his supporters maintained that the church must be preserved in its purity without the defilement of those who had not proved steadfast. They were later to go so far as to deny forgiveness for any serious offense (such as fornication or idolatry) after baptism, though pardon might be offered to those deemed near death.

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With respect to the extension of the schismatic church, notice, for Spain, Pacian; for Gaul, the polemical work of Bishop Reticus of the fourth century; for Upper Italy, Ambrose (*De poenitentia*); for Rome, where, in the fifth century, the Novatians had a bishop and many churches, Socrates (*Hist. Eccl.*, V. 14, VII. 9, 11); for Mauritania, Alexandria (where they also had a bishop and several churches), Syria, Paphlagonia, Phrygia, Bithynia, Scythia, etc., Socrates, Sozomen, and Theodoret. In Constantinople they had three churches; and Socrates gives the list of their bishops, with the principal events of their lives. At the Council of Nicaea the Novatian bishop Arius was present. He accepted the decisions of the council concerning the faith and the Easter controversy, and was treated with much regard by the council. But the emperor did not succeed in alluring him and his party back into the bosom of the church. Ten years later, however, when Constantine had somewhat changed his theological views, he placed the Novatians in rank with the Marcionites and Valentinians, forbade them to worship in public, closed their churches, and ordered their books to be burnt. During the Arian controversy the relation between the Novatians and the Catholic Church was generally good, as the former showed no inclination towards that heresy. But the danger was hardly over, before the Catholic Church began persecutions. In Rome, Innocent I. closed their churches, and Celestine 1. forbade them to worship in public. In the East, however, the party lived on until the sixth or seventh century.

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### Rivalries:

**Catholics:** We know little of his life. St. Cornelius in his letter to Fabius of Antioch relates that Novatian was possessed by Satan for a season, apparently while a catechumen; for the exorcists attended him, and he fell into a sickness from which instant death was expected; he was, therefore, given baptism by affusion as he lay on his bed. The rest of the rites were not supplied on his recovery, nor was he confirmed by the bishop. "How then can he have received the Holy Ghost?" asks Cornelius. Novatian was a man of learning and had been trained in literary composition. Cornelius speaks of him sarcastically as "that maker of dogmas, that champion of ecclesiastical learning". His eloquence is mentioned by Cyprian (Ep. lx, 3) and a pope (presumably Fabian) promoted him to the priesthood in spite of the protests (according to Cornelius) of all the clergy and many of the laity that it was uncanonical for one who had received only clinical baptism to be admitted among the clergy.

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**Non-Catholics:** After the death of Fabian, in the beginning of the Decian persecution, no new bishop was elected in Rome. As he could probably not be elected without his name being given to the police (Cyprian: *Ep.* 55, 9), he would be sure to be immediately put to death; and thus it happened that the see remained vacant for fifteen months. During the interval, the congregation was represented and governed by the college of presbyters and deacons, which, when complete, consisted of fifty-three persons (Eusebius: *Hist. Eccl.*, VI. 43, 11). Among those members of the college who are known to us, Novatian stands in the first rank; while the name of the later bishop, the presbyter Cornelius, is never heard of.

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### Works:

St. Jerome mentions a number of writings of Novatian, only two of which have come down to us, the "De Cibis Judaicis" and the "De Trinitate". The former is a letter written in retirement during a time of persecution, and was preceded by two other letters on Circumcision and the Sabbath, which are lost. It interprets the unclean animals as signifying different classes of vicious men; and explains that the greater liberty allowed to Christians is not to be a motive for luxury. The book "De Trinitate" is a fine piece of writing. The first eight chapters concern the transcendence and greatness of God, who is above all thought and can be described by no name. Novatian goes on to prove the Divinity of the Son at great length, arguing from both the Old and the New Testaments, and adding that it is an insult to the Father to say that a Father who is God cannot beget a Son who is God. But Novatian falls into the error made by so many early writers of separating the Father from the Son, so that he makes the Father address to the Son the command to create, and the Son obeys;

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Writings:

**A Treatise of Novatian Concerning the Trinity.**

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**Preface.**

Novatian's treatise concerning the Trinity is divided into thirty-one chapters. He first of all, from chapter first to the eighth, considers those words of the Rule of Truth or Faith,<sup>1</sup> which bid us believe on God the Father and Lord Almighty, the absolutely perfect Creator of all things. Wherein among the other divine attributes he moreover ascribes to Him, partly from reason and partly from the Holy Scriptures, immensity, eternity, unity, goodness, immutability, immortality, spirituality; and adds that neither passions nor members can be attributed to God, and that these things are only asserted of God in Scripture anthropopathically.<sup>2</sup>

**Chapter I. Argument.-Novatian, with the View of Treating of the Trinity, Sets Forth from the Rule of Faith that We Should First of All Believe in God the Father and Lord Omnipotent, the Absolute Founder of All Things. The Works of Creation are Beautifully Described. Man's Free-Will is Asserted; God's Mercy in Inflicting Penalty on Man is Shown; The Condition After Death of the Souls of the Righteous and Unrighteous is Determined.**

The Rule of truth requires that we should first of all things believe on God the Father and Lord n Omnipotent; that is, the absolutely perfect Founder of all things, who has suspended the heavens in lofty sublimity, has established the earth with its lower mass, has diffused the seas with their fluent moisture, and has distributed all these things, both adorned and supplied with their appropriate and fitting instruments. For in the solid vault of heaven He has both awakened the light-bringing Sunrisings; He has filled up the white globe of the moon in its monthly<sup>3</sup> waxings as a solace for the night; He, moreover, kindles the starry rays with the varied splendours of glistening light; and He has willed all these things in their legitimate tracks to circle the entire compass of the world, so as to cause days, months, years, signs, and seasons, and benefits of other kinds for the human race. On the earth, moreover, He has lifted up the loftiest mountains to a peak, He has thrown down valleys into the depths, He has smoothly levelled the plains, He has ordained the animal herds usefully for the various services of men. He has also established the oak trees of the woods for the future benefit of human uses. He has developed the harvests into food. He has unlocked the mouths of the springs, and has poured them into the flowing rivers. And after these things, lest He should not also provide for the very delights of the eyes, He has clothed all things with the various colours of the flowers for the pleasure of the beholders. Even in the sea itself, moreover, although it was in itself marvellous both for its extent and its utility, He has made manifold creatures, sometimes of moderate, sometimes of vast bodily size, testifying by the variety of His appointment to the intelligence of the Artificer. And, not content with these things, lest perchance the roaring and rushing waters should seize upon a foreign element at the expense of its human possessor, He has enclosed its limits with shores;<sup>4</sup> so that when the raving billow and the foaming water should come from its deep bosom, it should return again unto itself, and not transgress its concealed bounds, but keep its prescribed laws, so that man might the rather be careful to observe the divine laws, even as the elements themselves observed them. And after these things He also placed man at the head of the world, arid man, too, made in the image of God, to whom He imparted mind, and reason, and foresight, that he might imitate God; and although the first elements of his body were earthly, yet the substance was inspired by a heavenly and divine breathing. And when He had given him all things for his service, He willed that he alone should be free. And lest, again, an unbounded freedom should fall into peril, He laid down a command, in which man was taught that there was no evil in the fruit of the tree; but he was forewarned that evil would arise if perchance he should exercise his free will, in the contempt of the law that was given. For, on the one hand, it had behoved him to be free, lest the image of God should, unfittingly be in bondage; and on the other, the law was to be added, so that an unbridled liberty might not break forth even to a contempt of the Giver. So that he might receive as a consequence both worthy rewards and a deserved punishment, having in his own power that which he might choose to do, by the tendency of his mind in either direction: whence, therefore, by envy, mortality comes back upon him; seeing that, although he might escape it by obedience, he rushes into it by hurrying to be God under the influence of perverse counsel. Still, nevertheless, God indulgently tempered his punishment by cursing, not so much himself, as his labours upon earth. And, moreover, what is required does not come without man's knowledge; but He shows forth man's hope of future discovery<sup>5</sup> and salvation in Christ. And that he is prevented from touching of the wood of the tree of life, is not caused by the malignant poison of envy, but lest, living for ever without Christ's previous pardon of his sins, he should always bear about with him for his punishment an immortality of guilt. Nevertheless also, in higher regions; that is, above even the firmament itself, regions which are not now discernible by our eyes, He previously ordained angels, he arranged spiritual powers, He put in command thrones and powers, and founded many other infinite spaces of heavens, and unbounded works of His mysteries; so that this world, immense as it is, might almost appear rather as the Latest, than the only work of corporeal things. And truly,<sup>6</sup> what lies beneath the earth is not itself void of distributed and arranged powers. For there is a place whither the souls of the just and the unjust are taken, conscious of the anticipated dooms of fixture judgment; so that we might behold the overflowing greatness of God's works in all directions, not shut up within the bosom of this world, however capacious as we have said, but might also be able to conceive of them beneath both the abysses and the depths I of the world itself. And thus considering the greatness of the works, we should worthily admire the Artificer of such a structure.

**Chapter II. Argument.-God is Above All, Things, Himself Containing All Things, Immense, Eternal, Transcending the Mind of Man; Inexplicable in Discourse, Loftier Than All Sublimity.**

And over all these things He Himself, containing all things, having nothing vacant beyond Himself, has left room for no superior God, such as some people conceive. Since, indeed, He Himself has included all things in the bosom of perfect greatness and power, He is always intent upon His own work, and pervading all things, and moving all things, and quickening all things, and beholding all things, and so linking together discordant materials into the concord of all elements, that out of these unlike principles one world is so established by a conspiring union, that it can by no force be dissolved, save when He alone who made it commands it to be dissolved, for the purpose of bestowing other and greater things upon us. For we read that He contains all things, and therefore that there could have been nothing beyond Himself. Because, since He has not any beginning, so consequently He is not conscious of an ending; unless perchance-and far from us be the thought-He at some time began to be, and is not above all things, but as He began to be after something else, He would be beneath that which was before Himself, and would so be found to be of less power, in that He is designated as subsequent even in time itself. For this reason, therefore, He is always unbounded, because nothing is greater than He; always eternal, because nothing is more ancient than He. For that which is without beginning can be preceded by none, in that He has no time. He is on that account immortal, that He does not come to an end by any ending of His completeness. And since everything that is without beginning is without law, He excludes the mode of time by feeling Himself debtor to none. Concerning Him, therefore, and concerning those things which are of Himself, and are in Him, neither can the mind of man worthily conceive what they are, how great they are, and what they are like; nor does the eloquence of human discourse set forth a power that approaches the level of His majesty. For to conceive and to speak of His majesty, as well all eloquence is with reason mute, as all mind poor. For He is greater than mind itself; nor can it be conceived how great He is, seeing that, if He could be conceived, He would be smaller than the human mind wherein He could be conceived. He is greater, moreover, than all discourse, nor can He be declared; for if He could be declared, He would be less than human discourse, whereby being declared, He can both be encompassed and contained. For whatever could be thought concerning Him must be less than Himself; and whatever could be declared must be less than He, when compared in respect of Himself. Moreover, we can in some degree be conscious of Him in silence, but we cannot in discourse unfold Him as He is. For should you call Him *Light*, you would be speaking of His creature rather than of Himself-you would not declare Him; or should you call Him *Strength*, you would rather be speaking of and bringing out His power than speaking of Himself; or should you call Him *Majesty*, you would rather be describing His honour than Himself. And why should I make a long business of going through His attributes one by one? I will at once unfold the whole. Whatever in any respect you might declare of Him, you would rather be unfolding some condition and power of His than Himself. For what can you fittingly either say or think concerning Him who is greater than all discourses and thoughts? Except that in one manner-and how can we do this? how can we by possibility conceive how we may grasp these very things?-we shall mentally grasp what God is, if we shall consider that He is that which cannot be understood either in quality or quantity, nor, indeed, can come even into the thought itself. For if the keenness of our eyes grows dull on looking at the sun, so that the gaze, overcome by the brightness of the rays that meet it, cannot look upon the orb itself, the keenness of our mental perception suffers the same thing in all our thinking about God, and in proportion as we give our endeavours more directly to consider God, so much the more the mind itself is blinded by the light of its own thought. For-to repeat once more-what can you worthily say of Him, who is loftier than all sublimity, and higher than all height, and deeper than all depth, and clearer than all light, and brighter than all brightness, more brilliant than all splendour, stronger than all strength, more powerful<sup>7</sup> than all power, and more mighty than all might, and greater than all majesty, and more potent than all potency, and richer than all riches, more wise than all wisdom, and more benignant than all kindness, better than all goodness, juster than all justice, more merciful than all clemency? For all kinds of virtues must needs be less than Himself, who is both. God and Parent of all virtues, so that it may truly be said that God is that, which is such that nothing can be compared to Him. For He is above all that can be said. For He is a certain Mind generating and filling all things, which, without any beginning or end of time, controls, by the highest and most perfect reason, the naturally linked causes of things, so as to result in benefit to all.

**Chapter III. Argument.-That God is the Founder of All Things, Their Lord and Parent, is Proved from the Holy Scriptures.**

Him, then, we acknowledge and know to be God, the Creator of all things-Lord on account of His power, Parent on account of His discipline-Him, I say, who "spake, and all things were made; "<sup>8</sup> He commanded, and all things went forth: of whom it is written, "Thou hast made all things in wisdom; "<sup>9</sup> of whom Moses said, "God in heaven above, and in the earth beneath; "<sup>10</sup> who, according to Isaiah, "hath meted out the heaven with a span, the earth with the hollow of His hand; "<sup>11</sup> "who looketh on the earth, and maketh it tremble; whoboundeth the circle of the earth, and those that dwell in it like locusts; who hath weighed the mountains in a balance, and the groves in scales,"<sup>12</sup> that is, by the sure test of divine arrangement; easily fall into ruins if it were not balanced with equal weights, He has poised this burden of the earthly mass with equity. Who says by the prophet, "I am God, and there is none beside me"<sup>13</sup> Who says by the same prophet "Because I will not give my majesty to another,"<sup>14</sup> that He may exclude all heathens and heretics with their figments; proving that that is not God who is made by the hand of the workman, nor that which is feigned by the intellect of a heretic. For he is not God for whose existence the workman must be asked. And He has added hereto by the prophet, "The heaven is my throne, and the earth is my footstool: what house will ye build me, and where is the place of my rest?"<sup>15</sup> that He may show that He whom the world does not contain is much less contained in a temple; and He says these things not for boastfulness of Himself, but for our knowledge. For He does not desire from us the glory of His magnitude; but He wishes to confer upon us, even as a father, a religious wisdom. And He, wishing moreover to attract to gentleness our minds, brutish, and swelling, and stubborn with cloddish ferocity, says, "And upon whom shall my Spirit rest, save upon him that is lowly, and quiet, and that trembleth at my words?"<sup>16</sup> -so that in some degree one may recognise how great God is, in learning to fear Him by the Spirit given to him:



## IV. Early Church Division On The View Of God

Israel started with Abraham as a Monotheistic culture. Due to circumstances they grew into the nation of Israel in Egypt, thus being taught Polytheism. When God removed Israel from Egypt and they settled in Canaan. In Canaan they learned of the Polytheistic beliefs of Canaan. Many adopted the Polytheistic belief structure thru Henotheism, accepting the Canaanite beliefs and giving devotion to YHWH. Many Israelites saw YHWH as El, Baal's Father, because of the word Eloheim. Eloheim is also used as single or plural.

Due to the acceptance of the Canaanite Religion, God ultimately removed them from the Land. This Exile was very effective for the nation of Israel. They remained a strict Monotheistic society after their return. However, this proves a problem for the early church. The church was spreading and teaching Greeks. The Greeks were a Polytheistic culture. The church now had to explain God the father, who sent his son, his son returned to God, and God sent the his Spirit to the church. Naturally, the Greek culture accepted this as multiple gods, but the church, being mostly Jews, was a strict Monotheistic. The problem developed, how do you hold to a Monotheism and explain God the Father, God the Son and God the Spirit?

### Definitions:

Monotheism - the doctrine or belief that there is only one God. The form of *monos* "single, alone" + *theos* "a god."

Ditheism - the doctrine of or belief in two equally powerful gods. "Di" being the form for two.

Tritheism - belief in three gods, esp. in the doctrine that the three persons of the Trinity (Father, Son, and Holy Ghost) are three distinct Gods, each an independent center of consciousness and determination. "Tri" being the form of three.

Polytheism - the doctrine of or belief in more than one god or in many gods. "Poly" is the form for many.

Henotheism - the worship of a particular god, as by a family or tribe, without disbelieving in the existence of others. "Heno" being the form for different.

### Scripture Selections Describing God:

#### Name of God:

**Exodus 6:3** And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

Hebrew Text – "*YHWH*" pronounced Yahweh or Jehovah

Septuagint Text – "*Kurios*" meaning Lord

**Matthew 1:25** And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

"Jesus" is the Greek form of the Hebrew word "*Jehoshua*" which means "*YHWH is salvation*"

#### Descriptions of God:

**Genesis 1:2** And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

**Genesis 1:26** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

**Genesis 18:1-3** And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

**Genesis 32:24 & 30** And Jacob was left alone; and there wrestled a man with him until the breaking of the day. ... And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

**Exodus 3:2 & 6** And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.... Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

**Exodus 19:16-20 & 25** (God descends on Mt. Sinai and speaks to Israel directly)

**Deuteronomy 5:22** These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain

did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders; And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

**Exodus 33:20-23** And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

**Exodus 40:34 & 35** Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

**1 Samuel 10:10** And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him (Samuel), and he prophesied among them.

**1 Samuel 11:6** And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

**Psalms 51:11** Cast me not away from thy presence; and take not thy holy spirit from me.

**Ezekiel 1:28** As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

**Ezekiel 11:24** Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

**Daniel 7:9 & 13-14** I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. ... I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

**Matthew 3:16** And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

**Matthew 28:19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

**John 5:37** And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

**John 14:7** If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

**John 16:7 & 13-14** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. ... Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

**John 20:17 & 27** Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. ... Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

**Acts 7:56** And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

**1 Corinthians 15:28** And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

**Revelation 5:6-7** And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.

### Of Course:

**John 1:18** No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

**John 6:46** Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

**Monotheism:**

A. **Trinity** – thee in one. three persons (‘Tri’) in one godhead (‘unity’)

Supporter – Tertullian and the most popular belief, first to use the word “Trinity.”

Quote: “...*The numerical order and distribution of the Trinity they assume to be a division of the Unity; whereas the Unity which derives the Trinity out of its own self is so far from being destroyed, that it is actually supported by it...*” Tertullian

B. **Monarchianism** – one god manifested in three forms. Came about to emphasize Monotheism and refute Tritheism, as some taught the Trinity. There are two groups that make up the Monarchianism beliefs:

- Dynamic Monarchians or Adoptionists
- Modalistic Monarchians or Modalism

1. **Adoptionists:** It proposed one deity, the Father, in relation to which Jesus was viewed as a mere man who was endowed with the Holy Spirit. It holds that Jesus was “Adopted” either at the time of Baptism or ascension.

Supporters: Shepherd of Hermas, Theodotus of Byzantium, Artemon, Paul of Samosata

Condemned: Hippolytus

Quote: “...*The holy, pre-existent spirit, that created every creature, God made to dwell in flesh, which he chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking religiously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after labouring and co-operating with the spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, he assumed it as a partner with it...*” The Pastor of Hermas

Theory Revived again in the 8th Century

2. **Modalism** – one god who works in different modes

a. **Patripassianism** - is a teaching that it was the Father who became incarnate, was born of a virgin, and who suffered and died on the cross. Emphasis on Father, thus “patri”

Supporters: Noetus, Epigonus, Praxeas

Condemned: Tertullian (Adversus Praxeas), Hippolytus

b. **Sabelliansim** – a teacher, Sabellius, taught the existence of a divine monad which by a process of expansion projected itself successively in revelation as Father, Son and Holy Spirit.

Supporter: Sabellius, Paul of Samosata, embraced by Christians in Cyrenaica

Condemned: Hippolytus (knew him personally), Patriarch of Alexandria named Demetrius

**Ditheism:**

Primary Support: Hippolytus

Hippolytus stood uncompromisingly for a real difference between the Son (Logos) and the Father, but so as to represent the Former as a Divine Person almost completely separate from God (Ditheism) and at the same time altogether subordinate to the Father.

Quote: “...*The Logos alone of this God is from God himself; wherefore also the Logos is God, being the substance of God...*” Hippolytus

**Tritheism:**

Tritheism is the teaching that the Godhead is really three separate beings forming three separate gods. Tritheism has taken different forms throughout the centuries. In the early church the Christians were accused of being tritheists by those who either refused to understand or could not understand the doctrine of the Trinity.

**Council of Nicaea:**

The council of Nicaea (325 a.d.) affirmed that God was one substance (Greek ‘ousia’, or ‘essence’) expressed in three subsistences (Greek ‘hypostasis’ often rendered ‘persons’)

Here is where the study ends; I have included basic biography of key individuals in the Anti-Nicene and Nicene Father series.

## XV. Clement of Alexandria:

**Clement of Alexandria** (Titus Flavius Clemens) (c.150-211/216), was the first member of the Church of Alexandria to be more than a name, and one of its most distinguished teachers. He was born about the middle of the 2nd century, and died between 211 and 216. He united Greek philosophical traditions with Christian doctrine and valued *gnosis* that with communion for all people could be held by common Christians.

Clement's birthplace is not known with certainty. Athens is named as his birthplace by the sixth-century Epiphanius Scholasticus, and this is supported by the classical quality of his Greek. His parents seem to have been wealthy pagans of some social standing. The thoroughness of his education is shown by his constant quotation of the Greek poets and philosophers. He traveled in Greece, Italy, Palestine, and finally Egypt. He became the colleague of Pantaenus, the head of the Catechetical School of Alexandria, and finally succeeded him in the direction of the school. One of his most popular pupils was Origen. During the persecution of Septimius Severus (202 or 203) he sought refuge with Alexander, then bishop (possibly of Flaviada) in Cappadocia, afterward of Jerusalem, from whom he brought a letter to Antioch in 211.

### Great trilogy

The trilogy into which Clement's principal remains are connected by their purpose and mode of treatment is composed of:

- the *Protrepticus* ("Exhortation to the Greeks")
- the *Paedagogus* ("Instructor")
- the *Stromata* ("Miscellanies")

The first book deals with the religious basis of Christian morality, the second and third with the individual cases of conduct. As with Epictetus, true virtue shows itself with him in its external evidences by a natural, simple, and moderate way of living.

## XVI. Origen:

**Origen** (Greek: Ὠριγένης *Ōrigénēs*, ca. 185–ca. 254) was an early Christian scholar, theologian, and one of the most distinguished of the early fathers of the Christian Church. He is thought to have been born at Alexandria. He taught in Alexandria, reviving the Catechetical School of Alexandria where Clement had taught. The patriarch of Alexandria at first supported Origen but later expelled him for being ordained without the patriarch's permission. He relocated to Caesarea Maritima and died there after being tortured during a persecution.

His writings are important as one of the first intellectual attempts to describe Christianity. He espoused a Platonic view of eternal souls achieving perfection while escaping the temporary, imperfect material world. He imagined even demons being reunited with God. His views of a hierarchical structure in the Trinity, the temporality of matter, "the fabulous preexistence of souls," and "the monstrous restoration which follows from it" were declared anathema in the 6th century.

He accordingly sought to set forth all the science of the time from the Christian point of view, and to elevate Christianity to a theory of the universe compatible with Hellenism. In 235, with the accession of Maximinus, a persecution raged; and for two years Origen is said, though on somewhat doubtful authority, to have remained concealed in the house of a certain Juliana in Casarea of Cappadocia.

After his return from Athens, he succeeded in converting Beryllus, bishop of Bostra, from his adoptionistic (i.e., belief that Jesus was born human and only became divine after his baptism) views to the Orthodox faith; yet in these very years (about 240) probably occurred the attacks on Origen's own orthodoxy which compelled him to defend himself in writing to Pope Fabian and many bishops. Neither the source nor the object of these attacks is known, though the latter may have been connected with Novatianism (a strict refusal to accept Christians who'd denied their faith under persecution).

After his conversion of Beryllus, however, his aid was frequently invoked against heresies. Thus, when the doctrine was promulgated in Arabia that the soul died and decayed with the body, being restored to life only at the resurrection, appeal was made to Origen, who journeyed to Arabia, and by his preaching reclaimed the erring.

In 250 persecutions of the Church broke out anew, and this time Origen did not escape. He was tortured, pilloried, and bound hand and foot to the block for days without yielding. Though he did not die while being tortured, he died within two years of injuries sustained.

## XVII. Chrysostom:

**John Chrysostom** (349– ca. 407, Greek: Ἰωάννης ὁ Χρυσόστομος, *Ioannes Chrysostomos*) was the archbishop of Constantinople. He is known for his eloquence in preaching and public speaking, his denunciation of abuse of authority by both ecclesiastical and political leaders, the *Liturgy of St. John Chrysostom*, and his ascetic sensibilities. After his death he was given the Greek surname *chrysostomos*, "golden mouthed", rendered in English as Chrysostom

John, later called "golden mouth" (Chrysostom), was born in Antioch in 349. Different scholars describe his mother as a pagan or as a Christian, and his father was a high ranking military officer. John's father died soon after his birth and he was raised by his mother. He was baptised in 368 or 373 and installed as a reader (one of the minor orders of the Church). As a result of his mother's influential connections in the city, John began his education under the pagan teacher Libanius. From Libanius John acquired the skills for a career in rhetoric, as well as a love of the Greek language and literature. As he grew older, however, he became more deeply committed to Christianity and went on to study theology under Diodore of Tarsus (one of the leaders of the later Antiochian school). According to the Christian historian Sozomen, Libanius was supposed to have said on his deathbed that John would have been his successor "if the Christians had not taken him from us".<sup>1</sup> He lived with extreme asceticism and became a hermit circa 375; he spent the next two years continually standing, scarcely sleeping, and committing the Bible to memory. As a consequence of these practices, his stomach and kidneys were permanently damaged and poor health forced him to return to Antioch

He was ordained as a deacon in 381 by Saint Meletius of Antioch, and was ordained as a presbyter (another word for priest, from the Greek) in 386 by Bishop Flavian I of Antioch. Over the course of twelve years, he gained popularity because of the eloquence of his public speaking, especially his insightful expositions of Bible passages and moral teaching. The most valuable of his works from this period are his *Homilies* on various books of the Bible.

In 398 John was requested — against his will — to take the position of Patriarch of Constantinople. He deplored the fact that Imperial court protocol would now assign to him access to privileges greater than the highest state officials. During his time as bishop he adamantly refused to host lavish social gatherings, which made him popular with the common people, but unpopular with wealthy citizens and the clergy. His reforms of the clergy were also unpopular with these groups. He told visiting regional preachers to return to the churches they were meant to be serving — without any payout.

Depending on one's outlook, John was either tactless or fearless when denouncing offences in high places. An alliance was soon formed against him by Eudoxia, Theophilus and others of his enemies. They held a synod in 403 to charge John, in which his connection to Origen was used against him. It resulted in his deposition and banishment. Pope Innocent I protested at this banishment, but to no avail. John wrote letters which still held great influence in Constantinople. As a result of this, he was further exiled to Pitunt (Abkhazia region of Georgia) where his tomb is the shrine for pilgrims. He never reached this destination, as he died during the journey.

## XVIII. Augustin:

**Aurelius Augustinus, Augustine of Hippo, or Saint Augustine** (November 13, 354 – August 28, 430) was one of the most important figures in the development of Western Christianity, there considered to be one of the church fathers. He framed the concepts of original sin and just war.

Saint Augustine was of Berber descent and was born in 354 in Thagaste (present-day Souk Ahras, Algeria), a provincial Roman city in North Africa. At the age of 11, Augustine was sent to school at Madaurus, a small Numidian city about 19 miles south of Tagaste. At age seventeen he went to Carthage to continue his education in rhetoric. His revered mother, Monica, was a Berber and a devout Catholic, and his father, Patricius, a pagan. Although raised as a Catholic, Augustine left the Church to follow the controversial Manichaean religion, much to the despair of his mother. As a youth Augustine lived a hedonistic lifestyle for a time and, in Carthage, he developed a relationship with a young woman who would be his concubine for over fifteen years. During this period he had a son, Adeodatus, with the young woman. His education and early career was in philosophy and rhetoric, the art of persuasion and public speaking. Disturbed by the unruly behaviour of the students in Carthage, in 383 he moved to Rome, where he believed the best and brightest rhetoricians practiced. However, Augustine was disappointed with the Roman schools, which he found apathetic.

In the summer of 386, after having read an account of the life of Saint Anthony of the Desert which greatly inspired him, Augustine underwent a profound personal crisis and decided to convert to Christianity, abandon his career in rhetoric, quit his teaching position in Milan, give up any ideas of marriage, and devote himself entirely to serving God and the practices of priesthood, which included celibacy.

Ambrose baptized Augustine, along with his son, Adeodatus, on Easter Vigil in 387 in Milan, and soon thereafter in 388 he returned to Africa. On his way back to Africa his mother died, as did his son soon after, leaving him alone in the world without family.

Upon his return to north Africa he created a monastic foundation at Tagaste for himself and a group of friends. In 391 he was ordained a priest in Hippo Regius, (now Annaba, in Algeria). He became a famous preacher (more than 350 preserved sermons are believed to be authentic), and was noted for combating the Manichaean heresy, to which he had formerly adhered.

In 396 he was made coadjutor bishop of Hippo (assistant with the right of succession on the death of the current bishop), and remained as bishop in Hippo until his death in 430. He left his monastery, but continued to lead a monastic life in the episcopal residence. He left a Rule (Latin, *Regula*) for his monastery that has led him to be designated the "patron saint of Regular Clergy", that is, Clergy who live by a monastic rule.

Augustine died on August 28, 430, at the age of 75, during the siege of Hippo by the Vandals. He is said to have encouraged its citizens to resist the attacks, primarily on the grounds that the Vandals adhered to the Arian heresy. It is also said that he died just as the Vandals were tearing down the city walls of Hippo.

## XIX. Eusebius:

**Eusebius of Caesarea** (c. 275 – May 30, 339) (often called *Eusebius Pamphili*, "Eusebius [the friend] of Pamphilus") was a bishop of Caesarea in Palaestina and is often referred to as the father of Church history because of his work in recording the history of the early Christian church and forging unity among proto-orthodox advocates. An earlier version of church history by Hegesippus, that he referred to, has not survived.

His exact date and place of birth are unknown, and little is known of his youth. He became acquainted with the presbyter Dorotheus in Antioch and probably received exegetical instruction from him. In 296 he was in Palestine and saw Constantine who visited the country with Diocletian. He was in Caesarea when Agapius was bishop and became friendly with Pamphilus of Caesarea, with whom he seems to have studied the text of the Bible, with the aid of Origen's *Hexapla* and commentaries collected by Pamphilus, in an attempt to prepare a correct version.

In 307, Pamphilus was imprisoned, but Eusebius continued their project. The resulting defence of Origen, in which they had collaborated, was finished by Eusebius after the death of Pamphilus and sent to the martyrs in the mines of Phaeno located in modern Jordan. Eusebius then seems to have gone to Tyre and later to Egypt, where he first suffered persecution.

Eusebius is next heard of as bishop of Caesarea Maritima. He succeeded Agapius, whose time of office is not known, but Eusebius must have become bishop soon after 313. Nothing is known about the early years of his tenure. When the Council of Nicaea met in 325, Eusebius was prominent in its transactions. He was not naturally a spiritual leader or theologian, but as a very learned man and a famous author who enjoyed the special favour of the emperor, he came to the fore among the 300 members of the council. The confession which he proposed became the basis of the Nicene Creed.

Eusebius was involved in the further development of the Arian controversies. For instance, in the dispute with Eustathius of Antioch, who opposed the growing influence of Origen and his practice of an allegorical exegesis of scripture, seeing in his theology the roots of Arianism, Eusebius, an admirer of Origen, was reproached by Eustathius for deviating from the Nicene faith, who was charged in turn with Sabellianism. Eustathius was accused, condemned and deposed at a synod in Antioch. The people of Antioch rebelled against this action, while the anti-Eustathians proposed Eusebius as the new bishop, but he declined.

After Eustathius had been removed, the Eusebians proceeded against Athanasius of Alexandria, a much more dangerous opponent. In 334, Athanasius was summoned before a synod in Caesarea; he did not attend. In the following year, he was again summoned before a synod in Tyre at which Eusebius presided. Athanasius, foreseeing the result, went to Constantinople to bring his cause before the emperor. Constantine called the bishops to his court, among them Eusebius. Athanasius was condemned and exiled at the end of 335. At the same synod, another opponent was successfully attacked: Marcellus of Ancyra had long opposed the Eusebians and had protested against the reinstatement of Arius. He was accused of Sabellianism and deposed in 336. Constantine died the next year, and Eusebius did not long survive him. Eusebius died (probably at Caesarea) in 340 at the latest and probably on May 30, 339.

## XX. Jerome:

**Jerome** (ca. 347 – September 30, 420; Greek: Ευσέβιος Σωφρόνιος Ιερώνυμος, Latin: *Eusebius Sophronius Hieronymus*) is best known as the translator of the Bible from Greek and Hebrew into Latin. He also was a Christian apologist. Jerome's edition, the *Vulgate*, is still an important biblical text of the Roman Catholic Church. He is recognized by the Roman Catholic Church as a canonized Saint and Doctor of the Church. He is also recognized as a saint by the Eastern Orthodox Church, where he is known as **St. Jerome of Stridonium** or **Blessed Jerome** ("Blessed" in this context does not have the sense of being less than a saint, as in the West).

Jerome was born at Strido, on the border between Pannonia and Dalmatia, in the fourth century as is referenced in his *De Viris Illustribus* Chapter 135 (English translation below).

Jerome was an Illyrian, born to Christian parents, but was not baptized until about 360, when he had gone to Rome with his friend Bonosus to pursue rhetorical and philosophical studies. He studied under Aelius Donatus, a skillful compiler of language techniques which Donatus called "grammar." Jerome learned Koine Greek, but yet had no thought of studying the Greek Fathers, or any Christian writings.

After several years in Rome, he travelled with Bonosus to Gaul and settled in Trier "on the semi-barbarous banks of the Rhine" where he seems to have first taken up theological studies, and where he copied, for his friend Rufinus, Hilary of Poitiers' commentary on the *Psalms* and the treatise *De synodis*. Next came a stay of at least several months, or possibly years, with Rufinus at Aquileia where he made many Christian friends.

Among his other duties, he undertook a revision of the *Latin Bible*, to be based on the Greek New Testament and the Hebrew Old Testament. Before Jerome's translation, all Old Testament translations were based on the Septuagint. Jerome chose, against the advice of other Christians, including Augustine, to use the Hebrew Old Testament instead of the Septuagint.

Preparing the Latin Vulgate Bible took many years, and is his most important achievement.

He was surrounded by a circle of well-born and well-educated women, including some from the noblest patrician families, such as the widows Marcella and Paula, with their daughters Blaesilla and Eustochium. The resulting inclination of these women to the monastic life, and his unsparing criticism of the secular clergy, brought a growing hostility against him amongst the clergy and their supporters. Soon after the death of his patron Damasus (December 10, 384), Jerome was forced to leave his position at Rome after an inquiry by the Roman clergy into allegations that he had improper relations with the widow Paula.

In August 385, he returned to Antioch, accompanied by his brother Paulinianus and several friends, and followed a little later by Paula and Eustochium, who had resolved to end their days in the Holy Land. In the winter of 385, Jerome acted as their spiritual adviser. The pilgrims, joined by Bishop Paulinus of Antioch, visited Jerusalem, Bethlehem, and the holy places of Galilee, and then went to Egypt, the home of the great heroes of the ascetic life.

At the Catechetical School of Alexandria, Jerome listened to the blind catechist Didymus the Blind expounding the prophet Hosea and telling his reminiscences of Anthony the Great, who had died thirty years before; he spent some time in Nitria, admiring the disciplined community life of the numerous inhabitants of that "city of the Lord," but detecting even there "concealed serpents," i.e., the influence of Origen. Late in the summer of 388 he was back in Palestine, and spent the remainder of his life in a hermit's cell near Bethlehem, surrounded by a few friends, both men and women (including Paula and Eustochium), to whom he acted as priestly guide and teacher.

Amplly provided by Paula with the means of livelihood and of increasing his collection of books, he led a life of incessant activity in literary production. To these last thirty-four years of his career belong the most important of his works -- his version of the Old Testament from the original text, the best of his scriptural commentaries, his catalogue of Christian authors, and the dialogue against the Pelagians, the literary perfection of which even an opponent recognized. To this period also belong most of his polemics, which distinguished him among the orthodox Fathers, including the treatises against the Origenism of Bishop John II of Jerusalem and his early friend Rufinus. As a result of his writings against Pelagianism, a body of excited partisans broke into the monastic buildings, set them on fire, attacked the inmates and killed a deacon, forcing Jerome to seek safety in a neighboring fortress (416).

Jerome died near Bethlehem on September 30, 420. The date of his death is given by the *Chronicon* of Prosper of Aquitaine. His remains, originally buried at Bethlehem, are said to have been later transferred to the church of Santa Maria Maggiore at Rome, though other places in the West claim some relics -- the cathedral at Nepi boasting possession of his head, which, according to another tradition, is in the Escorial.